Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

THE WAY OF SORROWS.

O Lord, the wilderness to me
A very Paradise shall be,
Since Thou for forty days wast there
In fasting, solitude and prayer.

Unworthy though these feet to rest
On ground Thy footsteps once have blest,
The way of sorrows shall be mine,
Made sweet because it first was Thine.

Lord, let me find some lowly place
Where I may seek Thy pitying face,
And plead with Thee, by Olivet,
By agony and bloody sweat.

Some quiet aisle or dim recess
Shall make for me a wilderness;
And surely angels shall be there
To wait on penitence and prayer.

Nor is this all: for I would know
The depths of shame, the crown of woe;
Stand by the stricken mother's side
While Thou art mocked and crucified.

And then in hours of saddest gloom,
I still will watch around Thy tomb,
Till with the day new joy be born
And Thou shalt rise on Easter-morn.

Oh! blessed thought, that faith can see
In every altar, Calvary,
Find there the loving arms outspread,
And fall before the fallen Head.

Come! King of kings; Come! Light of light:
The Bride awaits the day all bright,
When she shall lift, her mourning o'er,
The shout of Paschal joy once more.

Theology and Criticism.

For the Messenger.

THE SCRIPTURES AS SET FORTH IN THE HEIDELBERG CATECHISM.

The basis of concord unanimously adopted by the Peace Commission, very properly begins by recognizing Holy Scripture as set forth in the Heidelberg Catechism. Of sound Christian knowledge, of church doctrines and Christian practice, Scripture is the ultimate criterion; and of the doctrines taught by Scripture, the Heidelberg Catechism is for our membership, ministers and teachers of theology, the authoritative exponent.

The two things are connected. Neither the Catechism nor Holy Scripture, neither taken by itself, has ever by the Reformed Church been held to be the only authority. He who accepts the divine authority of Scripture but denies all obligation to teach Christ as set forth in the Catechism, is not true to the Reformed Church. Or he who makes the Catechism the sole standard of Christian doctrine, whilst he fails to acknowledge the permanent superiority of Scripture, and does not to the words of Scripture duly subordinate the words of the Catechism, is not true to the fundamental criterion of the Reformed faith. Our Church demands allegiance to both; to Scripture as the infallible source of Christian knowledge from which the Catechism has drawn all its doctrines, and to the Catechism as a summary exhibition of the truth of Scripture set forth in order, for the purpose of teaching the Christian faith, and maintaining orthodoxy among the ministry and the people.

Not only are the two things connected. The Catechism and Scripture are not co-ordinate. They do not in all respects move on the same plane. So the Church has always held and taught. The one is given by divine inspiration; the other not. The one is perfect and infallible; the other not. Both have authority; but of Scripture the authority is final and original, whilst of the Catechism it is subordinate and derived. Holy Scripture is beyond the reach of negative criticism; but the Catechism must at every point be compared with Scripture, and may become the subject of legitimate criticism. Its representation of Christian truth we may properly pronounce more or less accurate and full. No doctrines may be held and taught that, either directly or by necessary implication, contradict the Catechism; but the immeasurable riches and ultimate authority of God's Word, all are required to confess. This book must be expounded as a sacred formulary of Scripture teaching; but the Gospel is to be preached with freedom directly from the Word of God; and all sound interpretation of God's Word is legitimate in the pulpit and the professor's chair, even though such phases of apprehension of revealed truth are not expressed in the accepted formulary.

In accordance with principles asserted from the era of the Reformation, and honored in our American history especially since 1820, the Commission says first of all: "The Reformed Church in the United States unites in the confession of her adherence to the doctrines of the Holy Scriptures as set forth in the Heidelberg Catechism, taking the same in its historical (or original) sense; and declares that any departure from the same is unauthorized by the Church." The doctrines of Scripture as set forth in the Catechism, the Commission unites in affirming; the Catechism being taken in its historical sense. This basis is broad and solid; yet sufficiently restricted to exclude heresy or wild and wanton teaching; and properly flexible, so that free inquiry into the profound wealth of God's Word is not mechanically hindered or restrained. For the Commission adds: "This action is not to be so construed as to forbid, or interfere with, that (degree of) freedom in Scriptural and theological investigation which has always been enjoyed in the Reformed Church." No minister or professor of theology may be allowed to teach or preach religious opinions dictated by caprice or unscriptural speculation; nor, on the other hand, is he to be bound slavishly by the letter of the Catechism. The Catechism all are required to hold and teach in good faith; but that freedom of inquiry and thought which the Reformed Church has always enjoyed in Europe and in America, is to continue.

No objection certainly can be made to the qualifying clause; "taking the same in its historical (or original) sense." Such a qualification is always to be presumed. Yet, in the circumstances, it was judicious and important to express it. If we wish to understand the Catechism, we must study it in its historical connections. And if we desire to confess its doctrines honestly, and hold them intelligently, we must interpret the language agreeably to the intent and meaning of its authors. Otherwise it is difficult either to give cordial assent to the words of this formulary, or to do it justice when we suppose that we detect deficiencies.

The honor put on the Heidelberg Catechism by the Commission, expresses the ruling sentiment of the whole Reformed Church—a sentiment that year by year has been becoming deeper and stronger since 1820, when at the request of Maryland Classis, Synod for the first time, gave formal sanction to this Confession, enjoining that the Heidelberg Catechism only should be used in the instruction of youth and in the catechetical class. The Seminary under Mayer, Rauch, Nevin and their successors, became noted for the prominence given to this symbolical work. Not many years after he was installed Professor of Theology, Dr. Nevin published a small volume on the origin and history of the Catechism, which was widely circulated, and was an effective means in educating the Church to a better consciousness of her inheritance. This growing sentiment culminated in the Tercentenary Jubilee in the old Race Street Church of Philadelphia, 1863, when, notwithstanding the tremendous civil war then raging, all portions of the Reformed Church, ministers and people, West and East, united with singular enthusiasm in the memorable celebration. That revival gave birth to the Triglott Edition of the Heidelberg Catechism, the Tercentenary Monument in English and German, and other denominational works; the monument containing sermons and essays, historical and doctrinal, on this Reformed symbol, by Fisher, Nevin, Hundeshagen, Herzog, Ebrard, Ullman, Schotel, Schneck, Porter, Harbaugh, Appel, Apple, Kieffer, Gerhart, De Witt, Russell, Bausman, Bomberger, and others, and an historical introduction by Fisher and Steiner. This work is what its name purports, a *monument* of thankfulness and joy, erected by the Reformed Church in the United States.

That enthusiastic celebration gave a new impulse to the revival of the Reformed faith. The Catechism gained a position which it had not before. Ever since it has been exerting a more powerful moulding influence on the Church; and to-day it is perhaps more generally taught with ficelity and affection than in any previous decade of our history in America.

Preceded and supported by such a strong confessional sentiment, the leading proposition on which the members of the Commission united, will undoubtedly command the cordial assent of all our ministers and people; and they will feel strengthened by the reaffirmation of this noble Reformed symbol. As the whole Church adheres firmly to the same historic confession, she has good reason to believe, that divergent currents of thought will soon flow together and commingle in one broad stream of Christian life and devotion.

Communications.

For The Messenger.

A GOLDEN OPPORTUNITY.

The Church Year is evidently gaining ground. The religious and theological judgment of the age begins to see, that it is, after all, the best scheme of Christian training. Already there is a strong feeling, that the International Lessons must consent to move in the old grooves, in order to gain universal acceptance. This may be regarded as one of the best signs of the times, and as promising much better in behalf of real unity than anything that comes in the way of argument.

From this we may judge also that, in our late theological struggles, we were in profound accord with the deepest needs of the times. In so far as we have realized this great mission, we may boldly say, that our labors and our controversy have not been in vain. Still the apostolic test of St. James must not now be passed by—"*Show me thy faith without thy works, and I will show thee my faith by my works.*" To contend for the usages of the Christian Year in ever so masterly a way, but to fail, after all, in the growth of the life and the graces of the faith, is justly condemned as dead formalism. If the great facts of the blessed Gospel, as they are brought home to us in the annual rounds of our Christian experience, leave us barren in the blessed fruits of a self-sacrificing charity, we have not yet reached the beneficent standard of New Testament orthodoxy.

The Lenten season is now again at our door. We have not thought it proper to bind ourselves formally to the keeping of these forty days, as others have done. Still we recognise this season as of solemn religious significance for the life of the world. Fasting, and prayer, and giving of alms, are in order all the year round, but special seasons and special offerings belong just as really to a full round flow of Church life. No matter what particular views we may hold as to the manner of keeping Lent, no one will call into question the necessity of humiliation and of a larger growth of the spirit of self-denial among us. Let us, therefore, see whether these seven weeks, preceding the great festival of Easter, cannot be turned to special account in making the offerings of the people flow more freely. This is the golden opportunity to take a new departure, and to prove to ourselves and to others, that our Christology means work, self-denying, beneficent Christian work, rather than mere frigid dogmatizing.

Suggestions have already been made, that a special offering of at least ten thousand dollars should be secured, as a monumental mark of the peace movement. If that sum would be given during Lent, say for Foreign Missions, with the understanding that during the year 1880 much larger sums should follow to fill the various treasuries of the Church, it might be allowed to pass as satisfactory. But if this hoped for revival is to stop at that point, even in the way of special offering over and above our ordinary contributions, it will be a wofully small monument in honor of so promising an event, raised up by so prosperous and numerous a people. We must raise our standard higher than that, if we mean to make ourselves an honor and a power in the future history of this great nation. And now is the time to begin. Let a high mark be fixed, as we see others all around us do, and then let us keep that mark before the mind of our people in a direct, fervent, glowing Christian spirit, until we all rise to it. If the work can be fully inaugurated during the Lenten season, then we may rejoice all the more when we reach the great festival of the Atonement and the Resurrection; but if more time is needed to get fairly started, then let our efforts increase as time passes on, even if it should take weeks, and months, and years, of hard, difficult, painful work, to break away from the sleepy financial routine and weakness of spirit which have afflicted us so long. May we not now cry all together, in the spirit of the ancient litanies—from our financial misery and sin, good Lord, deliver us!

I. E. G.

For The Messenger.

"LORD, DISMISS US WITH THY BLESSING."

BY JOHN BODIN THOMPSON, D. D.

This favorite hymn furnishes an example of the vagaries of editors. Sometimes it has been attributed to Rippon, (Rev. Dr. John Rippon, B. 1751, D. 1836,) because it appeared in his selection of "Hymns from the best authors, with a great number of originals." Sometimes it has been said to be by "Taylor," because found in "Taylor's collection." For a long while it was attributed to "Burder," (Rev. George Burder, author of the "Village Sermons," B. 1752, D. 1832,) because found in his "Supplement to Dr. Watts' Hymns," published in 1784. Indeed, the Rev. Dr. Joseph Belcher, (who died at Philadelphia in 1850,) states, in his "Historical sketches of hymns," that it "was *first* issued" in Burder's supplement. But this is a mistake.

It appeared as early as 1774 in at least three collections; that of the Rev. John Harris of Hull; that of Dr. Conyer's; and that of the Countess of Huntingdon, as revised by her cousin, the Hon and Rev. Walter Shirley, (B. 1725, D. 1786.) Lady Huntingdon's collection contained several beautiful hymns, of which he was the author; whence it was inferred, that he was the author of this also. Indeed, such was the impression of his son, the Rev. Walter Shirley, and of other members of his family of whom inquiries were made, after his death, by the Rev. Josiah Miller, author of "Singers and Songs of the Church." But this impression was erroneous. What Shirley really did, seems to have been to make brief alterations in the hymn, by which it was brought into the form in which it commonly appears in this country.

In Taylor's collection the first line reads,

"Lord, vouchsafe to us Thy blessing."

In Burder's collection the last two lines of the second verse are;

"Ever faithful
To the truth may we be found."

In Rogers' *Lyra Britannica*, the third line of the third verse reads,

"Borne on angel's wing to heaven."

From the recently published life of the Rev. Robert Stephen Hawker, we learn that this hymn was written by his grandfather, the famous Dr. Hawker of Plymouth, author of the well-known "Morning and evening portions;" and that, in the church of which he was pastor, it was always used at the evening service. It was doubtless suggested to Dr. Hawker, by the

"Dismiss us with Thy blessing, Lord,"

of Rev. Joseph Hart, (B. 1712, D. 1768,) to whom it is sometimes credited, and by the

"Guide me, O Thou great Jehovah,"

of William Williams, first issued in English, in 1778. The earlier American collections contain an apparent abstract and variation, which is still retained in the English books. It consists of two stanzas, (often varied,) with an appended chorus, and is as follows:

"Lord, dismiss us with Thy blessing,
Bid us all depart in peace;
Still on Gospel manna feeding,
Pure, seraphic joys increase.

Fill each breast with consolation;
Up to Thee our voices raise;
When we reach the blissful station,
Then we'll give Thee nobler praise.

And sing hallelujah
To God and the Lamb,
For ever and ever,
Hallelujah. Amen."

This, also, has been attributed to "Burder," but it appeared in 1774, (the same year with Dr. Hawker's Hymn,) in a collection used by the Rev. John Fletcher of Madeley. It seems to have been reduced from Hawker, for the purpose of adapting it to some favorite tune (a process to which we are indebted, also for "Must Jesus bear the cross alone?")

The "Psalms, Hymns and Harmonies" of the United Presbyterian Church of Scotland, contains music specially composed for this variation. Another variation is given in the life of Dr. Hawker's grandson. It seems, that the young man grew tired of the hymn, as sung every Sunday evening, and made an "Improved version," which, however, I believe, has not been introduced into any hymn book.

"Lord, dismiss us with Thy blessing,
High and low, and rich and poor;
May we all, Thy fear possessing,
Go in peace, and sin no more!

Lord, requite not as we merit;
Thy displeasure all must fear;
As of old, so let Thy Spirit
Still the dove's resemblance bear.

May that Spirit dwell within us;
May its love our refuge be;
So shall no temptation win us
From the path that leads to Thee.

So when these our lips shall wither,
So when fails each earthly tone,
May we sing once more together
Hymns of glory round Thy throne!"

The youthful editor, not knowing who was the author, took his amended copy to his grandfather, and proposed that it should be used in the public service instead of the original, which he denounced as "crude and flat." Nor did he change his mind, when informed, that he was talking to the author; but, with the usual characteristic of such emendators, still asserted, "Mine is better." This specimen may serve to reconcile us, in measure, to the loss by fire of the Mss. poems, of which this young editor afterward became the author.

Catskill, N. Y., Feb. 9th, 1880.

For The Messenger.

FOREIGN MISSIONS.

To say to heathen lands, "We have seen the Lord," is a duty incumbent upon every Christian. When we study the life of our Saviour, we observe, at once, that He did not confine the light in Himself, simply to a small circle, but that He would have it, at every point of His life, shine forth, to enlighten and save all mankind. This truth becomes very apparent in His commission to the Apostles, in which He says: "Go ye therefore, and make disciples of *all nations*, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and by teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."

However evident this duty may be, it seems that Christians are not all of one mind as to the object of Foreign Missions. Some maintain, that the object is to raise the heathen up to a higher degree of civilization, and not to deliver them from the power of sin "or hell," as they term it; that the heathen have all things given them of God to establish a character He can approve of, and upon the basis of which He can save them; that they have the Spirit, the law and conscience. These assertions, I do not call them facts, I heard a minister proclaim from the pulpit. He claims them to be the sentiments of the denomination he represented.

Although these ideas may be progressive and modern, yet I cannot reconcile them, in my mind, with that which is said to be the true object of missions, viz.: to enlighten and to lead the heathen to our Saviour. All Christians believe in the fall of man; that *all* are by nature under condemnation, and that a revelation from above man and nature is essential to salvation. Christ says, "Without me *ye* can do nothing." "I am the way, the truth, and the life. No man cometh unto the Father but by Me." The heathen have an internal revelation, as St. Paul declares, to the reason and conscience, and an external revelation in creation; but this knowledge is not sufficient to lead them to Christ. It enables them to realize their condition and their need of deliverance. This is plainly seen in those mothers, who sacrifice their children by casting them into the river Ganges, to appease an angry god, as well as in those persons, who would sacrifice their own lives by casting themselves beneath the wheels of the Juggernaut.

Then again, how it is possible for the heathen to have the Holy Spirit and not the Word, is something beyond my comprehension. The Word, we are told, is the sword of the Spirit, and faith is generated by the Spirit through the Word. Herein lies the necessity of the commission of our Lord to His apostles. St. Paul recognizes this truth, when he says: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?"

I maintain, therefore, that the heathen have not "all things necessary to establish such a character as God can approve of and upon the basis of which He can save them." This idea, it seems to me, would do away with the need of the incarnation, death and resurrection of our Saviour. The same human nature that sinned had to atone for sin; hence the only character that God can approve of is that one, which stands in the life of the God-man and is established and developed by His omnipotent power. The Scriptures nowhere say, that revelation in creation is "the light of the world," nor that revelation to the reason and conscience is the light of the world; but Christ Himself declares: "I am the light of the world," and the Scriptures assert, that not to know Christ is death; to know Him is life eternal. If the heathen, without the light of the Gospel, can be saved, then the following words have no meaning: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life."

P.

Family Reading.

WRECKS.

BY J. L. OSBORNE.

Earth's strand is strewn with countless wrecks of lives,
And o'er them chill the wind of winter drives,
While round them surge the waters cold and gray,
Till from the shore they helpless float away
Into that mighty ocean, dark, unknown,
That bounds the rugged coast where they are thrown—
Poor stranded ships!

Perchance they started in their strength and pride
Across the deep and rolling seas to ride,
Nor feared the sudden shock of ocean's might,
Nor whistling winds or shades of gloomy night;
But all too soon they met a chilling blast
That, furious, snapped in twain each groaning mast—
Storm-beaten ships!

Yet long they strove their haven safe to gain;
Though stern the strife, alas! 'twas all in vain;
And soon, all rudderless and reft of sails,
They drifted, sport of ocean's ruthless gales,
Till, hurled at last upon some rocky shore,
They lie, proudly to ride life's waters nevermore—
Ill-fated ships!

But somewhere, some time, in the great to come,
When all are judged and all rewarded, some
For grand success and some for labor strong,
These wrecks may meet the "well done" for the long
Though unsuccessful strivings to be true
To the great end their Builder had in view—
Safe-anchored ships!

—*Exchange.*

WORRY OF LITTLE THINGS.

We stood in the church-porch after all the congregation had gone out, and were talking for a few moments in the line of the sermon. It had been about the cultivation of our spiritual nature, and how the mass of men forget and neglect it, and live largely and often as if there were no such thing belonging to them. Said my friend, as a tear glistened in her eye: "Does it not seem strange that so much of our life should be wasted in the perpetual thought of little things, while we have no time or strength to give to the larger ones? How many are toil-worn, their life one long struggle barely to live, the one supreme and necessary endeavor being to get enough to eat and be clothed with, or to feed or cover those dependent upon them! And then how this perpetual pursuit and occupation with small things sometimes seems to make us grow small."

"Yes," I replied, "it does appear so at times. To be watching the pennies, to be calculating whether you can afford to spend or not this quarter of a dollar, does, at first glance, seem as if it would make us grow little in soul. But look at it all around.

"Life is made up of little things—small breaths and short heart-beats. Food and drink are necessary, and morsels make them. Yet it has often grieved me to spend on a piece of beef large enough to feed the family what would have been sufficient to buy a book full of noble thoughts—the one to vanish from human sight, the other to live forever. But the book cannot be eaten and the beef must be bought; so I have put the grief aside, paid the price of the dinner, and seen the great thoughts all lost in the merry chat of the table from which the beef has disappeared.

"But who shall say, after all, this is not best? Dealing with larger interests does not make one grow large. A man who is in the habit of dealing with tens of thousands, and has no need to watch a penny, often *does* watch it with keener interest than even you or I ever regard it. Somehow, the large dealings have not made him large; he even seems to have shrunk as he touches them.

"And freedom from these little things of life, and leisure to give one's self entirely to higher things, do not practically tend to form nobler characters nor more beautiful lives. Look at monks or nuns. They have no care for what they shall eat or what they shall drink; the prior or abbot will take care of all that. They do not even have to think of what they shall wear; their clothes are provided for, and the fashion never changes. They have plenty of time to give to religious things, and yet how small they grow! Very much smaller than are we who are thrust out into the small worries of life.

"Nor does contact with these little things dwarf us. All is in the way we handle them. I think that I have seen greater things through my microscope than I have through a telescope.

"The little things, after all, have a lifting power. They are very small, but they are many a time so heavy that all we can do is to totter with them to God. They come so frequently that we are often brought near to Him. They have brought us. Surely this is something. And we would not have this experience so often if it were not for the little things. To be brought near to God is not to be made small but great.

"So I think that it is just as well as it is. Let the small things come, but let them beckon or even force us toward our Father in heaven. They are perpetual, and so they will make us perpetually near. We shall in that all-blessed contact expand; we shall not contract as we are concerned with them."

"God give us grace for that," my friend said as we left the church porch. —*Christian Union.*

THE USEFUL AND BEAUTIFUL.

The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with cedar, and the gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible glory of the Deity Himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City not one stone is left upon another, but the pool of Bethsaida commands the pilgrim's reverence at the present day. The columns of Persepolis are mouldering into dust, but its cistern and aqueduct remain to challenge our admiration. The golden house of Nero is a mass of ruins, but the Aqua Claudia still pours into Rome its limpid stream. The Temple of the Sun, at Tadmor, in the wilderness, has fallen, but its fountain sparkles in its rays, as when thousands of worshippers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark it save mounds of crumbling brick-work. The Thames will continue to flow as it does now. And if any work of art should rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should flash through the mist of antiquity, it would probably be that of the man who, in his day, sought the happiness of his fellow-men rather than glory, and linked his memory to some great work of national utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation, imparting to works some of its own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monument of historical tradition or mere magnificence.—*Edinburgh Review.*

TRUSTING IN THE LORD.

I saw a parlor clock a few days since which was enclosed in a glass case. Through that case all the mechanism and motion of the clock were clearly visible. Every adjustment of the wheels, every click of the lever, every stroke of the pendulum was distinctly seen. But it is not necessary that a clock should have a glass case in order that it may be trusted to tell me the time of day. Ordinarily only the hands and face are seen, but these are enough to go by. So as an intimate knowledge of God's way is not necessary in order to command our trust in Him, I need not understand all the relations and adjustments of Divine Providence before I can trust the Lord. On the dial-plate of Scripture I see the hands pointing to the promises and the commands and the rewards of discipleship, and it is enough. I can believe and trust.—*Dr. A. J. Gordon.*

WHY THE BABY CAME.

Pillowed on flowers, with half-open bud in his tiny hand, the baby lay, a beautiful image of repose. Nothing could be lovelier than the delicate face, the little lips just parted, the white brow shaded by soft curls. There was nothing of the repulsion of death which some people always suffer beside a corpse to be felt by the most sensitive here. As beautiful now as he ever had been in his brief sweet life, the darling seemed to be asleep. But it was a frozen sleep. The strong man, pale with suppressed emotion, was one who had felt the fountains of fatherhood stirred up for the first time, when the little one uttered his first feeble cry. The mother, leaning on his strength now, because grief had crushed all her own, had been thrilled with the highest joy of womanhood when this nursling was given her, six months ago. Every thing was over now. The little garments must be folded up, and put away. There would be no need of wakening in the night to take care of baby. Baby was gone.

The minister said tender words, and prayed a prayer of thankfulness and trust. He had been to so many baby-funerals in the last quarter century during which he had led his flock, the words of comfort came readily to his lips, and he meant them every one.

He felt that of such as this blossom were the flowers fittest for the kingdom of heaven.

By and by the last rites were performed. There was one little mound more in the cemetery, and one more desolate house in town. These bereft parents were elect members of the largest household under the stars, the household of the mourning.

The world is full of sympathetic hearts, but it is full also of hearts that are busied with their own cares and perplexities. There are always many to have a passing and very sincere sorrow for those who have been afflicted, yet after a while, when in the opinion of friends there has been time for the recovery of cheerfulness, even relatives and friends begin to chide the persistently sad.

"Why did the baby come, if it was so soon to be taken away?" say these.

You may notice that you seldom hear this question from the lips of the mother. She is glad, away down to the profoundest depths of her wounded heart that she had the child, though it be removed from her arms.

She is glad to wear the mother's crown, though it be a crown of thorns.

To the inquirer may this answer be made. The baby came for two great reasons. One was that he might broaden and enlarge the whole life sweep of all who love him. Their care for him gave them a comprehension of the mystery of childhood; and a feeling of the Fatherhood of God, that without him they might never have possessed. The other was that the little spirit, flying heavenward, might draw by a slender silver thread, invisible but never slackening, the hearts of father and mother, to the land where He dwells, of whom the whole family in heaven and earth is named. The baby came not in vain.—*Illustrated Christian Weekly.*

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The vestrymen talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and they would urge every one they say to, plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or a party at night, it could not do them any harm to be at church after sunset. They decided that they would all go regularly, and take each a young man with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular church in the city.—*Living Church.*

GIVE YOUR GIRLS A ROOM.

A mother writing to the *Farm and Fireside* on the evils often resulting from putting the younger girls of a family to sleep with the hired girls, says of this practice:

"It often arises from want of thought on the subject, and wish to save the care of an extra room; but if the mother could realize, as I do, the impure influence thus thrown about her child, she would endure any amount of toil and inconvenience rather than allow it. Of course there are exceptions—girls, pure-minded girls, who will be as careful of their words as the mother herself—but in too many cases, every new hired girl brings a new lot of impure stories and information, with which she is only too willing to enlighten the ignorant and innocent child. The child is under a vow to 'never, never tell any one, especially mother,' and feels extremely wise; but she is really receiving false impressions which it will take years to eradicate, and losing an innocence of mind, a purity of thought, which, like the dew upon the rose, the down upon the peach, can never be regained. She may live to see the wrong and curse it; she may never see the wrong, and let it curse her. We all know how easily some natures are balanced, either to the right or wrong, and how slight an influence at a certain time will prove 'the pebble in the streamlet scant,' which turns the course of a whole life.

I have mentioned the main reason why the intimacy arising from the sharing of a room should be avoided, but there are other reasons why a young girl should have a room of her own. She will learn to keep it in order, to arrange it carefully, and take pride in collecting within it her little treasures. Then, too, we are apt to think that no season of life except our own present one contains any real trials; but they are scattered all along. The infant cries for its lost rattle, the child grieves for her broken doll, the school-girl has her pet sorrows that everybody laughs at, and farther on come the love troubles, which are certainly heart-breaking. Through them all it is a comfort to have the privacy of one's room, where, secure from intrusion, we can fight our mental battles or seek our needed quiet. Mothers, give your daughters a room to keep, to decorate, and to cry in."—*The Christian.*

A MOTHER.

A touching incident occurred a few weeks ago at the distribution of prizes in the English School of Sciences and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience, the bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys, and their parents, the good bishop was led to speak of his own mother, and told the story of how she, "not a clever, managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meagre necessaries, bright and happy as that House Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children through her efforts have risen to positions where they could help to make the world wiser and better. "She is now," said the bishop, with broken voice, "in my house, paralyzed, speechless and helpless; and when I looked at her sweet face this morning, I thanked God, who had given her to me. I owe to her all that I am."

REAPING.

Every one is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping now the crop is growing;
Think upon the reaping—each one reaps his seed.

Surely as the sowing shall the harvest be—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing, in the grand array?

Ye that would be bringing sheaves of golden grain,
Mind what you are flinging, both from hand and brain,
Then mid glad songs singing, you shall glean great gain. —*Littell's Living Age.*

FEATURES OF FRENCH DOMESTIC LIFE.

French country hospitality differs in many respects from English. More is made of each guest, and he or she is allowed greater personal liberty. Nobody is bound to come down to an early breakfast. The host and hostess, says the *Truth*, are not expected to show themselves before the bell rings at 11 or half-past 11 for dejeuner. If you see a lady muffled up walking in the grounds you are not to get in her way unless she comes towards you; and in walking with her you are not to offer your arm. The reason she is to be avoided until she shows herself sociably disposed is based upon the supposition that she is not, perhaps, made up for the day, and has, while the femme de chambre is preparing the war paint and arranging the artificial tresses, run out with a capeline thrown on her head to enjoy the dewy freshness of morning. In France there is a well-bred fiction which is generally acted upon by millionaires who invite you to their country seats. It is that in accepting the invitation you do him the greatest honor. You may be poor as Job, and known to be so, without in the slightest degree ceasing to benefit by this fiction. French society, when seen at its best, practises equality. We all rise early here; the mornings are very fine and there are delightful walks and drives in all directions. We have a private omnibus with seats at the top, and seven of the chars-a-banc, in which the Emperor Napoleon's guests used to drive to the Compiegne meets. These vehicles were bought at the civil list sale, with many other hunting "properties" of the Third Empire. Over-night excursions are projected and debated. In the wild freshness of morning they are carried out, and back we come with a keen relish for the dejeuner, which is served at little oval tables in a great dining-room. When there are from thirty to forty persons to be served, this is more sociable and jolly than ample board. Talk can be brisk and lively without becoming noisy. Mere acquaintances become easily a good deal more. If your vis-a-vis is charming and sympathetic, he gives out what is most taking in the inner man. He is less constrained than if exposed to the scrutiny of two scores of eyes. At a long table he could not talk at his ease about *Le Petit Abbe* for instance, and repeat a verse, making the tune felt of Celine Chaumont's droll and somewhat naughty song. If the lady to his right was fond of Voltaire, the lady to the left might be a devout believer in the Sacred Heart, and mentally cross herself when anything so awfully profane as *Le Petit Abbe* was a topic of light conversation. At those little tables birds of a feather do flock together. There is the same concert pitch; and where there is opposition it does not induce discord. The pheasant shooting in the low copses in which pheasants are bred and fattened is followed by gay dinners. It takes nothing out of the sportsmen who blaze away at the birds which keepers drive before their guns. Partridge shooting is execrated by the ladies, who dislike the fatiguing tramping through turnip fields and stubble. A sportsman who returns home with a bag of this game is also such bad company. His hunger appeased, bed is all he thinks of, and at dinner he has not a word to cast to a fair neighbor, though in the morning he was at one of the little tables her admiring and devoted slave.

SIAMESE FLOATING HOUSES.

A traveler in Siam describes the floating houses: We hugged the shore closely, and passed within a few yards of scores of floating houses, whose owners looked at us with the calm nonchalance of the Orient. Perhaps you may not understand a floating house; it is built on a raft of bamboo poles, and securely moored to strong posts in the mud or on the bank. It is a perfect house, rooms, roof, and all, and its floor is about twelve inches above the water. There are thousands of these houses in Bangkok, and they are not to be despised, as they have a never-failing supply of water, are excellently drained, and very easy of access. One of their drawbacks is the facility with which the numerous water snakes of the Meinam gain an entrance; the Siamese never have snakes in their boots, for the reason that they don't wear any, but they frequently find them in their beds, or about their apartments. The floating houses had their origin at a time when the land bordering the river was very unhealthy, and the king gave the order to build upon the river itself, and not along its banks. The hollow joints of the bamboo specially adapt it to the construction of rafts, and it is said that this tree first gave the Chinese the idea of building boats in compartments.—*Leisure Hours.*

Useful Hints and Recipes.

To Remove Mildew.—Soak the mildewed article in chloride of lime water, prepared as for bleaching.

To Clean Zinc.—Apply kerosene with a dry cloth. After an hour or two, rub with a dry cotton cloth. Zinc thus treated will remain new in appearance.

Greasing the Griddle.—A housekeeper says that her new cook uses a small flat turnip, cut smooth, and slightly dipped in lard, to grease the griddle with. The result is that she has hardly a bit of smoke in the kitchen.

Keeping Flour Sweet.—Flour, like milk, though not so much so, is affected by bad odors of any kind, which it readily absorbs. Hence it should never be kept where vegetables, onions, or fish, and such odorous things are stored. Flour should always be kept in a sweet, dry, cool, airy room.

Things Worth Knowing.—Boiling water will remove tea stains and many fruit stains; pour the water through the stain, and thus prevent it from spreading over the fabric.

Ripe tomatoes will remove ink and other stains from white cloth and from the hands.

A teaspoonful of turpentine, boiled with white clothes, will aid the whitening process.

Boiled starch is much improved by the addition of a little spermaceti, or salt, or both, or a little gum-arabic dissolved.

Beeswax and salt will make flat-irons as clean and smooth as glass. Tie a lump of wax in a rag, and keep it for that purpose; when the irons are hot rub them with the wax-rag, then scour with a paper or cloth sprinkled with salt.

Kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as when new. It will also make tin kettles as bright as when new; saturate a woolen rag, and rub with it. Stains may also be removed from clear varnished furniture with kerosene.

Miscellaneous.

A FOLDED LEAF.

A folded page, old, stained, and blurred,
I found within your book last night.
I did not read the dim dark word
I saw in the slow-waning light;
So put it back, and left it there,
As if in truth I did not care.

Ah! we have all a folded leaf
That in Time's book of long ago
We leave: a half-relief
Falls on us when we hide it so.
We fold it down, then turn away,
And who may read that page to-day?

Not you, my child; nor you, my wife,
Who sit beside my study chair;
For all have something in their life
That they, and they alone, may bear—
A trifling lie, a deadly sin,
A something bought they did not win.

My folded leaf! how blue eyes gleam
And blot the dark-brown eyes I see:
And golden curls at evening beam
Above the black lock at my knee!
Ah me! that leaf is folded down,
And aye for me the locks are brown.

And yet I love them who sit by,
My best and dearest—dearest *now*.
They may not know for what I sigh,
What brings the shadow on my brow.
Ghosts at the best; so let them be,
Nor come between my life and me.

They only rise at twilight hour;
So light the lamp, and close the blind.
Small perfume lingers in the flower
That sleeps that folded page behind.
So let it ever folded lie;
'Twill be unfolded when I die.

—*Chambers' Journal.*

REMARKABLE CLOCKS.

Longfellow, in his *Hyperion*, tells us that on the belfry of the Kauthaus in Coblentz, is a huge head, with a brazen helmet and a beard, and whenever the clock strikes, at each stroke of the hammer this giant's head opens its great jaws and smites its teeth together as if it would say, "Time was—Time is—Time is past!" This figure is known in all the country round as "The man in the Custom House," and when a friend from the country meets a friend from Coblentz instead of saying, "How are all the good people in Coblentz?" he says, "How is the man in the Custom House?"

Another very remarkable clock is found at Prague, built probably by some of the old Nuremburg artists. It stands near the old Hussite Church. The clock itself forms part of the original tower, while the face or dial is exposed to the street. The dial is six or eight feet in diameter, and has a great number of hands, recording hours, minutes, days, months, years, and even centuries. The dial is set in an elaborate frame-work, about eight feet high and fifteen feet long, and this metal frame-work is ornamented with many curious and quaint devices. One of these is connected with the striking of the hours.

In Venice may be found another wonderful clock. On the dial-plate of this, in St. Mark's Cathedral, the twenty-four hours are marked with the signs of the zodiac and the phases of the moon. Above this is the Madonna, sitting in state upon a platform beneath two doors. On grand religious festivals the door on the right of the Virgin opens, and out walks an angel with a big trumpet, which he blows, and then bowing to the Madonna passes on. He is followed by three men, representing the three wise men of the East, one of whom is as black as night. These all pause and bow before the Virgin, and then pass through the door on her left, which closes after them. On the platform is a huge bell, beside which stand two giant figures, who strike the hours with sledge-hammers, while above all is the lion of St. Mark, with outstretched wings.

In an old record is found the following account of a remarkable Japanese time-keeper: "This clock, in a frame three feet high and five long, represented a noon landscape of great loveliness. In the foreground were plum and cherry trees and rich plants in full bloom; in the rear a hill, gradual in ascent, from which flowed a cascade, admirably imitated in crystal. From this point a thread-like stream glided along, encircling in its winding rocks and tiny islands, but presently losing itself in a far-off stretch of woodland. In the sky turned a golden sun, indicating as it passed the striking hours, which were all marked upon the frame below, where a slowly creeping tortoise served as a hand. A bird of exquisite plumage, resting on a plum-tree branch, by its wings proclaimed the expiration of each hour. When the song ceased a mouse sprang from a grotto near by, and running over the hill hastily disappeared."

But it is said that Droz, a mechanic of Geneva, produced a clock which excelled all others in its marvellousness. On it were seated a negro, a shepherd, and a dog. When the clock struck the shepherd played six tunes on his flute, and the dog approached and fawned upon him. The king of Spain came to see this wonderful invention, and was delighted beyond measure. "The gentleness of my dog," said Droz, "is his least merit; if your Majesty touch one of the apples which you see in the shepherd's basket you will admire the animal's fidelity." The King took an apple, upon which the dog flew at his hand, barking so loudly and so naturally that another dog which had come into the room began to bark also. The courtiers became terrified, thinking this must be an affair of witchcraft, and crossing themselves hastily departed. Only one ventured to remain, and Droz requested him to ask the negro what time it was. He did so in Spanish, but received no reply. Droz remarked that the negro had not learned Spanish, and the question was repeated in French, when the negro immediately replied. This frightened the questioner also quite out of his wits, and he, too, beat a hasty retreat, sure that the whole thing must be of the devil.

THE OBERAMMERGAU PASSION PLAY.

The commune of Oberammergau, in Southern Bavaria, has built a new theatre for the representations of "The History of the Sufferings and Death of Jesus," which will be given in the famous valley next year. The part for the spectators, which will accommodate between five and six thousand persons, is built in the form of an amphitheatre, the greater portion being uncovered, and only the part near the entrance, where the better places are, being roofed over. There are 100 rows of seats, each row to contain 60 persons. The cheaper places have wooden benches; the better places, which are raised, will have cane-bottomed chairs. The orchestra will be placed quite out of view of the spectators. In front of the stage, which will be closed in on three sides and covered, is that great space in the two sides of which the choruses will be hinged. The new building has cost the commune, down to the present, 40,000 marks ($10,000), which has been defrayed from local sources. If we add to this the expenses which must be incurred for providing new dresses, scenery, etc., we may put the cost of the production of the Passion Play in 1880 at from 60,000 to 65,000 marks ($15,000 to $16,250). The number of persons who will be engaged in the performance, including children, will be between 650 and 700. Of these, 19 will be actors and solo singers. The orchestra will consist of 30 performers. Almost the entire population of the district will have some share in these representations.

SOME OF THE QUEER ENTRIES MADE IN ENGLISH CHURCH REGISTERS.

As almost unique records of the domestic history of the English people in days gone by, the parish registers are of priceless value, and it must ever be a source of deep regret to the historian and antiquary that such precious documents should have been only too often committed either to ignorant parish clerks or to an apathetic incumbent. Mr. Bigland, in writing on the subject, mentions his having to consult a register, and was to his surprise directed to the cottage of a poor laboring man as clerk of the parish, where he found in the drawer of an old table among a lot of rubbish the register. In another parish the clerk was a tailor, and in order to supply himself with measures, he had cut out more than sixteen leaves of the old register. In the Northamptonshire parish, an old parchment register was discovered in a cottage, sewed together as a covering for the tester of a bedstead, and in an Essex parish the clerk, not having ink and paper to make an extract for an applicant, observed, "Oh, you may as well have the leaf as it is," and says Mr. Burns, in his *History of Parish Registers*, taking out a pocket-knife he gave the applicant the entire two pages. It is also on record that an enterprising grocer, being clerk of the parish, found the register invaluable for wrapping up his grocery commodities, and of a curate's wife who used it for making her kettle-holders. Among some of the further disasters that have befallen these ill-used records, we may allude to their being occasionally sold as waste-paper, their destruction by fire at the clergyman's residence and their complete loss through being stolen. The early registers of a parish in Kent have been lost, "having been kept at a public house to be shown, as they contained some curious entries as to tythes," whereas in another we are informed that the clerk employed the leaves of the parish records, among other purposes, for "singeing a goose."

It is a matter of satisfaction, then, to know that at last the value of these volumes of social and domestic history has been realized, and that in most parishes they are now carefully treasured up as heirlooms of the past. The Harleian Society also, taking into consideration the genealogical interest attaching to them, has undertaken their publication, and already the registers of St. Peter's, Cornhill, extending from 1538 to 1666, have been given to the world.

The present printed forms for the several entries of baptisms, etc., it must be remembered, preclude the mention of any other particulars which abound in the old registers, and must ever be valuable from their miscellaneous character. It was a frequent custom to insert occurrences of a memorable or historical nature or of local interest, and, as might be expected, highly-quaint as well as curious are many of these entries. Thus we find an allusion to the Great Fire of London in the Parish Register of All-hallows, Bread street, and the plague is frequently mentioned. The practice of touching for the King's evil, a superstitious notion well-known, is occasionally noticed, but few perhaps know to what an extent it once prevailed. In the course of twenty years, between 1660 and 1682, no less than 92,107 persons were touched for this disease. In the register of a parish near London there is a record of the execution of Charles I., in its exact place, so entered with a blank margin on every side as to suggest the intention of the writer to surround it with a black border as soon as he could safely do so. In a parish in Wales the following entry occurs in the register:—"Charles the First (being King of Great Britain and France and Ireland) was beheaded at London, near Whitehall, the 30th day of Januarie about two of the clocke in the evening, 1649." Many trades no longer in use are noticed in registers, and among the various punishments exercised in days gone by, we find that of the cucking-stool mentioned in the register of a Northumberland parish:—"Tewsday being the 13th of August, 1572, Downinge, wife to Downinge, grave-maker of this paryssh, she was set on a new cukking-stoole made of a grette hythe." And again, in a Yorkshire register, we are told of one "Jane Buttrey, of Darlington, who was sett in the stoxe at Crofte and was whipte out of the towne."

Passing, however, from entries of a miscellaneous character to those connected with birth and baptism, we come across a good deal of curious information illustrative of these events. Frequently the time of birth was recorded with great precision, in order to assist the astrologer in "casting the nativity" of the child should it be desired; and, if possible, it was customary to baptize the infant on the day of its birth. The practice of giving more than one name in baptism found little favor with our forefathers; although much confusion often arose from giving the same Christian name to two or more children, with a view, as Mr. Burns suggests in his interesting *History of Parish Registers*, of perpetuating the name in case of death. John Leland, the Antiquary, had a brother named John; and Protector Somerset had three sons named Edward, who were all living at the same time. It has been customary in many places to name the child by the name of the saint on whose day he may happen to be born, under a superstitious notion that it is always very "unlucky to take the day from the child." The use of surnames as Christian names has, too, been a common practice in this country ever since the reign of Henry VIII. Baptized children who died within the month after their birth were buried in the chrisom, a white cloth put on the head at baptism. Thus in the Register of Westminster Abbey we find the entry:—The Princess Ann's child a chrissome bu in ye vault Oct. 22, 1687." Various modes of entering illegitimate children in parish registers occur under such titles as a scrape-begotten child, a base-born infant, love-begot, a merry-begot, and the mention of foundlings is of frequent occurrence, being usually named from the parish in which they were found. Thus it appears from the Temple Register, that between 1728 and 1755 as many as 104 foundlings were baptized there, each being surnamed Temple or Templer. In the register of an Essex parish there is the following entry:—"Edward Shambles, a deserted child, named from the place where he was left." And in one of a city parish there is a remarkably quaint one:—"On September 1 Job Rakt-out-of-the-Asshes, being borne the last of August in the lane going to Sir John Spencer's back gate, and there laide in a heape of seacole asshes, was baptized the first day of September following, and died the next day after."

It was a common error that a man was not liable for his bride's debts if he took her in no other apparel than her chemise. And in the register of a Wiltshire parish we are told of one Ann Sellwood, who was married in her smock. Previous to the Marriage act we read of the marriage service being performed by the parish clerk in the absence of the clergyman. It was formerly, too, the custom to make collections at the church door upon the marriage of poor people, which oftentimes amounted to a very large sum, a notice of one of these occurring in the parish accounts of Hackney for 1663. This practice may be regarded as almost identical with one that has prevailed in Wales until a comparatively recent period, called "a bidding." The notices of burials are frequently curious, in consequence of the minister making some entry relative to the character of the person deceased. Thus in a Durham register we are told, in reference to the plague, how "all the hole household dyed in the visitation at this time and so ye plague ceased;" and in another mention is made of "Thomas Edlin, a stranger, one which taught to dance." When, as sometimes happened, the parson was of a witty turn of mind, the entries almost verge on the ludicrous and grotesque; and again, from the occasional entries made in a few pithy words of Latin, the refined and scholarly mind of the incumbent is shown. In a Durham register we read of the burial of Brian Pearson, the abbey dog-whipper. It may not be known to most readers, that formerly the dog-whipper was an official appointed to drive dogs out of church during service-time.—*London Standard.*

THE MARVELOUS QUALITIES OF CELLULOID.

Celluloid is one of the most remarkable of modern inventions, and bids fair to be not less extensively or variously used than vulcanized rubber. It is produced, says the *Journal of Industry*, by mixing gum-camphor with a pulp of gun-cotton and subjecting the combination to a high degree of pressure and heat. The result is a hard product of extraordinary toughness and elasticity. It can be made plastic again and moulded into any required form. Any color can be given it by the use of coloring matter during the process of manufacture. The uses to which celluloid is put are numerous and are constantly increasing. It is extensively used as a substitute for ivory, which it resembles so closely that it is sometimes difficult to detect the difference. It is said to equal ivory in strength and elasticity and not to warp or discolor with time. It has proved a good material for piano and organ keys, billiard balls, backs of brushes, looking-glass frames, handles for knives, forks, umbrellas, and many other articles. It is much cheaper than ivory and is claimed to be better for decorative purposes. It is also used with much success to imitate tortoise shell, malachite, amber, pink coral, and other costly materials. In imitation of tortoise shell, it is made into combs, napkin-rings, match-boxes, card-cases, etc. Imitations of pink coral jewelry are made and sold at prices much below those of the genuine. The same is true of imitations of malachite and amber. Mouth-pieces for pipes, cigar-holders, etc., are common. It is also used as a substitute for porcelain in making dolls' heads. The frames of eye-glasses, opera glasses, and spectacles are made of it. More recently it has come into use, in combination with linen, cotton, or paper, for shirt-bosoms, cuffs and collars. The material has a hard, glistening surface, like that of newly-laundried linen, is elastic and impervious to moisture, and when soiled can be renovated with a moistened sponge.—*N. Y. Times.*

Selections.

He has no part at all in Christ who will not part with all for Christ.

It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. It is much safer to obey than to govern.

If Christians meet on the Rock Christ, as Christians, they will be happy with each other; but if on the sands of disputations, they raise a troublesome dust.

Do little things as if they were great, because of the Majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

Faith and works are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone, there is the same result. But plying both wings with equal vigor, it plumes its flight heavenward.

Oh! the heinousness of many of our thoughts! How few would be willing to have a glass placed on the forehead through which all the most inmost thoughts could be read. We fear to have them known to man. God knows them all.

For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, tho' of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with a joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

—*Wordsworth.*

Science and Art.

The quickest way to expel foul air from a well is to heat a bar of iron red hot and lower it down into the water; the sudden formation of steam is effectual.

The use of the electric light for purposes of photography has recently been tested in this city. The time occupied in producing a clear negative was about a minute. A number of the photographs, it is said, were brilliant, and had a great deal of color.

Professor Tyndall, in a recent lecture in London, made the remarkable statement that he had computed the heat required to evaporate from the sea the water wanted to form the Aletch glacier (close to which he was wont to spend five or six weeks every year), and to give that stupendous ice-river its present shape, to be five times as much as would raise its weight in iron to a white heat.

Facts seem to show that the whole peninsula of Michigan is connected by underground channels with its surrounding lakes. Very deep lakes abound in all parts of the State without any perceptible outlet; strange fishes have been imported to stock some of these lakes and have shortly been found in others, and others have sprung a leak and are disappearing, as if the bottom had dropped out. Doubtless these inland lakes are connected by channels with each other as well as with larger bodies of water near, and facts seem to prove that the upper large lakes are connected with Lake Ontario by deep, unknown channels.

Bovine Vaccine Virus.—The persistent enterprise of the medical profession in warding off contagious diseases is illustrated in the care taken in vaccination. Since the days of Jenner this has been found a preventive against small pox, and the discoverer of the fact has been justly regarded as a benefactor of mankind. The only difficulty in the way of this is in keeping the virus pure, as the diseases of the person from whom it is taken may be transmitted. On this account the lymph taken from cows is preferred. But cattle may be diseased as well as human beings, and to guard against this Drs. Suesserott and Merklein, graduates of the University of Pennsylvania, and regular practitioners, have established a vaccine farm near Chambersburg, Pa., where they keep heifers of finest breed and in perfect condition of health, in order to get a full supply of bovine virus. Over these cattle the proprietors exercise the most scrupulous care, and they put up the matter obtained in convenient form for the use of physicians.

Personal.

Hon. Adolph E. Borie, Ex-Secretary of the Navy, died in this city on the 5th inst.

Mr. Philip Edward Pusey, son of Dr. Pusey, and the author of several theological works of some importance, has just died at Oxford.

Mr. Charles Sprague Pearce, the grandson of Charles Sprague, the poet, is mentioned as one of the most promising of the American artists in Paris.

The Rev. Adolph Baltzer, President of the German Evangelical Synod of North America, *Professor of Theology* at the German Evangelical Theological Institute, Martinsville, Mo., and the editor-in-chief of the *Friedensbote*, died at St. Charles, Mo., on the 28th ult., at the age of sixty-two years. Mr. Baltzer was a classmate of Prince Bismarck, and came to this country when a young man.

Archbishop Purcell is fast failing in health, under the weight of eighty years and the great calamity which has come upon his diocese. He has given up all attempts to administer the affairs of the Church, and is living retired and almost helpless in a convent. He has the financial troubles of the past year, which would have been enough to break down a man in full vigor, constantly on his mind; and this, with the burden of a continued responsibility for the diocese and the possibility of a forced sale of its churches, is carrying him down.

Mr. Tennyson is described by a correspondent of the San Francisco *Chronicle*. "Nobody," says this writer, "would suspect him for a poet now. His face is strong, and his eyes have a certain brightness, but he is seamed, rather than wrinkled, from forehead to chin; he is partially bald; he stoops and shuffles; dresses ordinarily and carelessly, and has a generally rustic mien and denotement." The correspondent adds "that Mr. Tennyson has made such wise investment of his large literary earnings that his entire property is probably worth $1,000,000—a remarkable fortune for a poet."

Books and Periodicals.

LITTELL'S LIVING AGE.—The number of *The Living Age* for the week ending January 31st, has the following valuable contents: First Impressions of the New World, by the Duke of Argyll, conclusion, *Fraser's Magazine*; Dr. Johnson, *British Quarterly*; Adam and Eve, part IV., by the author of "Dorothy Fox," *advance sheets*; Life at High Pressure, *Macmillan*; How I Fell among Thieves, *Blackwood*; Annie Keary, *Day of Rest*; "Dustyards," by the Hon. Miss Palmer, *Macmillan*; The Future of Siberia, *Spectator*; Tall Music, *Saturday Review*; The Rule of the Old, *Spectator*; The Asserted Artificial Production of the Diamond, *Nature*; and the usual choice poetry and miscellany.

The serial story above mentioned, by the author of "Dorothy Fox," and another by Mrs. Oliphant have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879, which contain the opening chapters of both.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The Fortnightly Review. January 1st, 1880. Ireland. By Dr. Neilson Hancock; Mr. Gladstone. By Henry Dunckley; Handel. By H. H. Statham; Freedom of Land. By T. H. Farrer; Conversations with M. de Circourt. By the late N. W. Senior; Colorado. By J. W. Barclay, M. P.; England of To-day. By H. D. Traill; A Note on the Preceding Article. By the Editor; Home and Foreign Affairs. Also, the Trumpet-Major. By Thomas Hardy. Chapters I. to IV. *From Good Words.* New York: George Munro, Publisher, 17 to 27 Vandewater St.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, FEBRUARY 11, 1880.

THOUGHTS FOR THE SEASON.

It is a sweet relief for any one to turn from work that involves at least definition and explanation, if not controversy, to the devotional contemplation of Christ. His life in the flesh was a true life, and no one can be apprehended by its historical significance, without feeling that the powers of the world to come have laid hold of him, and changed the entire order of his thought. He is now confronted by objective mysteries, compared with which all the noises of earth are but as the confusion of Babel. He is in the region of true catholicity and union, where the vain-glorious apologies and excesses of individuals dwindle into insignificance. Self is lost before Him who hath redeemed us with His own precious blood and made us kings and priests unto God.

The life of Christ was an organic whole, and there is a sense in which we cannot rend His seamless garment. Yet each act in the work of our salvation shows the manifold grace of God, and we may dwell upon these in their various phases, with profit. What He was and became; what He did, for us men and our salvation, is fraught with many particulars, every one of which contains food for pious thought.

There is no point in the whole movement of His life from Bethlehem to Olivet before which we may not stand in loving wonder; but the acts in the great drama crowd more closely upon one another after He sets His face to go to Jerusalem, there to die for our sins and rise again for our justification. His baptism and transfiguration, both of which were signaled by especial acknowledgements from Heaven, mark the commencement of His active ministry and His passion sufferings respectively, and it is from the last of these on to His offering upon the altar-cross, that the Church year calls us to follow Him now. And who that has tried to cover the ground in his sermons in Passion Week, for instance, has not felt overpowered, not only by the number of quick-following events, but also by the many-sided views they present to faith? Let any one think, for example, of the reproach that attached to the work of Christ, or to the loneliness of His sorrow, and he will find these underlying facts giving a wondrous coloring and quality to His sufferings.

We are now entering upon the period of His deepest humiliation and woe, and a proper conception of it must produce feelings of self-abasement. The spirit that is fretted by a desire for personal aggrandizement, when the travail of his Lord is occupying the mind of the Church, is not to be envied.

The whole season may become of especial interest to us this year, if we are truly anxious to bury all past wrong feeling at the foot of the cross.

THE BOSTON MISSION, AND MISSIONS IN GENERAL.

We are glad some of the brethren are writing the Boston Mission into notice. Their articles show an interest in the matter, and will impress the Church with the importance of the field. Our correspondents are all agreed as far as that is concerned; they all wish to help rather than embarrass and defeat the project. What the Church wants is, information upon the subject and some definite plan that will ensure concerted action. We hope the Board will re-open a correspondence with Bro. Swartz, and make a plain statement of what is needed.

It seems, that there is a general awakening on this subject of Missions, as communications from different parts of the Church will show, and we have no doubt some regular and systematic effort will be made to carry forward the work at home and abroad. If we cannot strike when the iron is hot, we should hammer away until it gets hot. The suggestions in this week's issue of the MESSENGER are worthy of consideration.

VAIN AND USELESS AUSTERITIES.

A late number of the *New Orleans Picayune*, gives an account of the Nuns of Mt. Carmel, in that city, which shows the folly of those, who try to earn heaven by self-imposed austerities. It appears, that there are but three convents of the "unshod" order of these Nuns in the United States; one in Baltimore, one in St. Louis, and the other in the Crescent city. The sacrifices required to become a member are so great, that but few persons enter it.

The Convent in New Orleans has only four inmates. It was established by a Miss Roman, a leading belle of the city, whose beauty, wealth, and fine conversational powers gave her great prominence in society. She conceived it her duty to sacrifice all these and live in absolute seclusion from the world, giving herself up to denials and tortures, which, if inflicted by any outward power, would be regarded as so cruel as to call for intervention.

Everything about the institution is described as very severe, except some of the ornaments of the chapel. At one side of the altar there are barred windows, covered with a perforated screen. It is behind these, that the sisters listen to the services which are read every morning by their chaplain, Father Roydhaus, of the Society of Jesus. Near this is another window through which the sisters receive the holy sacrament. On that occasion the parts of their faces above the mouth are closely veiled.

On the other side of the building is a room, the principal feature of which is a large window barred, and covered with the same sort of perforated screen as that in the chapel. Taking a seat in front of this window, one will hear the tones of a voice coming from behind the screen. No form can be observed. The voice belongs to Mother Theresa, formerly Miss Roman. No member of the outside world has seen her face since her stay in the convent. Those who saw her on her arrival in New Orleans from the Convent at St. Louis, to establish the one in her native city, describe her as a lady of commanding presence, tall, and inclining to corpulency.

In connection with the Convent, there is an order of "shod" nuns who answer to outward calls, and whose life is not quite so austere; but the "unshod" sisters may never cross the boundaries of their alcoves, or be seen by their fellow-beings.

The mode of life prescribed by the order is very severe and self-denying. They take but six hours of sleep and devote over eight hours to penance and prayer. These eight hours are taken up by the regularly prescribed prayers, but besides these, private prayers are said. The latter are often accompanied by self-imposed hardships. The dress of the nuns is very simple. The clothing is of coarse wool. The hood is composed of linen. A sandal of coarse sackcloth is worn on the feet. The food is very simple, as no meat or anything prepared with fat is tasted. There are but two meals taken a day—one called dinner, at 11 A. M., and a collation at 6 P. M. The hours not given to sleep and prayers are devoted to manual labor, which goes to the support of the house, largely burdened with debt.

One cannot but feel that there is here, to say the least of it, a burying of talents, which should be employed in some other way until the Master's coming. Admitting the purity of motive and desire for consecration, it must appear, that the wealth and powers given to keep up an expensive religious house for a few people, would do much more good, if employed in the service of others, and the misapplication here shown, must be grounded in the false belief, that the sacrifices made, will prove to be a ground of merit in the last great day. There is, after all, an intense selfishness in some of these devotees. They see no mission beyond themselves, and must wear starless crowns in the end.

What folly to think, that the true triumph over ourselves can be attained by leading the life of a recluse; or that true strength of Christian character can be attained, except in the midst of the temptations and duties that lie athwart the path of ordinary life. St. Anthony confessed at the age of eighty, that he had carried sin with him in his own heart into his cell, and the Master prayed "not that His disciples should be taken out of the world, but be victorious in it."

And yet there are thousands of people, who think the Carmelite Nuns illustrate the "folly" of *all* attempts to "keep the body under," or of any effort to mortify the flesh.

A DOTHEBOYS' HALL.

One would almost suppose a Dotheboys' Hall to be an impossibility in this age and country, and yet if half that is reported be true, there has been one in full operation at No. 257 East Sixtieth Street, New York, for some time past. Rev. Edward Cowley, an Episcopal minister, has been arrested, and twenty-five indictments found against him for starving and maltreating the inmates of the "Shepherd's Fold," of which institution he is the head.

The Society for the Protection of Children has brought the matter to light, and the physicians who have been appointed to examine the children of the fold bear testimony to their diseased, emaciated condition, showing that the amount of food given them was scarcely sufficient to sustain life, and that their health has been permanently impaired by the want of heat and nourishment. But for this, the testimony of the children would be taken with a great deal of allowance, and it may be well enough to suspend judgment at any rate until the facts are fully known, as public officers and institutions are easily misrepresented and maligned.

There must in this case have been some mal-administration, as the want of funds to carry on the institution should have led Mr. Cowley to discontinue it, rather than keep it up under the circumstances. And yet want of full support is the only plea the "Shepherd" offers for his long and secret cruelty to the lambs of the "Fold." He is now in the "Tombs," and will if found guilty upon fair trial be sentenced to a long imprisonment. Bishop Potter, too, will doubtless punish the offender, for any misdeeds under cover of the Holy Ministry, and in the name of charity, but we see that some of those who are most anxious to correct evils, properly ask for further light before pronouncing sentence.

THE DISTRESS OF THE IRISH.

Millions for potatoes, and not one cent for Parnell, seems to express the growing sentiment in regard to suffering Ireland. The distress in that unfortunate country is increasing. Official reports, from sixteen counties in which the famine prevails, show that there are 312,370 people in danger of starvation. A despatch from Dublin says, "It is impossible to overdraw the situation, so rapidly do matters become worse. What might have been an exaggeration yesterday will to-morrow be an underestimate. Three hundred thousand people are slowly starving and can only be kept alive by superhuman efforts on the part of their fellow creatures. Some of them are living on one meal a day, of turnips or of meal. Thousands more are consuming their last potatoes. Local efforts are becoming feeble. The people are looking to the world for succor."

This aid, people from all parts of the world, are willing to give. The contributions that have flowed in have been large. The *New York Herald* alone has started a subscription with $100,000, and this with the thousands contributed from other places, will be spent in giving immediate relief. The only drawback now is, that Ireland must pray to be delivered from its professed friends. Mr. Parnell's indiscretions are hindering the work. Despatches from abroad say: "The land agitation has hidden its head for the moment, the agitators lending a hand in the common cause. Parnell's attack upon the Mansion House and the Duchess of Marlborough funds is a crime the responsibility of which no man should take upon himself at this time. The confusion thus caused only blinds the eyes of America to the present awful necessities of the Irish peasantry. If Parnell be a true Irish patriot, he will sink animosities which every one here deprecates, even his friends and sympathizers, and will become the champion in America of that cause, in which all the world is one—the cause of charity."

Some of Mr. Parnell's utterances are so mixed up with political and religious issues, that Drexel, Morgan & Co. have announced, that they can no longer act as treasurer for the relief fund. The people wish to place what they give on the ground of pure charity. After the crisis is past, there may be some discussion on the general subject, from which Protestantism need not shrink. It will be interesting to inquire, why Scotland under the same laws, and with worse climate and soil, have no such wants and disturbances as are reported from the Emerald Isle. Meanwhile, it will certainly embarrass contributions, if the idea prevails, that the money is to be spent in the support of such side-issues as agitators are now raising. The less said about some things just at this time, the better it will be for the starving.

OUR INDIANS.

Many persons have thought, that, if the "wards" of the nation had better *guardians*, the result would have shown a better state of things than the degree of barbarism that still prevails among them. It has always been a favorite diversion of young students to inveigh, in their juvenile orations, against the ruling powers for their manifest injustice to the poor Indians. And where has there ever been a village debating society that has not discussed the question: "Who have suffered the greater wrongs from the American people, the African, or the Indian?" In fact, every civilized community in our great Republic is, doubtless, familiar with the oral and written advocacy of the American Indian's rights, and with the denunciations of his bad treatment by the invaders of his soil. We have seen men, and even boys, roll up their eyes and predict some terrible judgment near at hand, to be visited upon the squatter sovereigns of the Indian's rightful possessions.

It may be, that the "Indian Policy" of the United States government has never been what the people, the Indians especially, had a right to expect. That so little progress has been made by the Indians, notwithstanding their relation as wards to a great and progressive Christian nation, does not speak well for our government. Something has been wrong, if not in the intention and policy of the ruling centre, then at least, in the agencies employed to carry out such measures as were judged right and just, but which were unfaithful to their trust. And it is notorious that such has been the case.

But then it should be borne in mind, that the United States government, as a purely political organization, can only provide, directly, for the temporal welfare of the pagan tribes under its control and care. The civil power can and ought to be a helper to the Church, and can be such without organic union with it; but still the Church itself is responsible for the Christian enlightenment of those heathen tribes. Let the Church have an "Indian policy" of its own, to co-operate with that of the government, and make an organized movement, in real earnest, to evangelize the heathen of this land; and the time may not be far distant when neither Indian bureau, Indian agents, nor Indian policy will be of any more use. What little has already been done for the American Indians not only proves that it is difficult to bring them under the influence of Christian civilization, but also, *that it can be done.* We have reason to believe, that, with proper effort, our Indians could be Christianized more easily than their great, cultured and bigoted name-sakes of the Orient. Then, is it too much to say, that God will hold the American Church responsible for the Christian keeping of her brethren of the forest? And yet, who ever hears, or expects to hear, a word at our synodical meetings about "the nation's wards"—the wards, rather, of the Church? It is well to send the gospel to India and Japan, and other benighted countries; but, do we not have an India "out West," in our own country—where missionaries may go and preach the gospel, without the danger of getting into trouble with the civil authorities on account of ignorantly treading on outlandish customs and restrictions? If the Church would do her duty to these "free-born" children of America, the government would be spared, at no very remote period, the cost of keeping up an entire department, one in which the civil and the military service are largely and expensively maintained. We believe, that, if the Church would make a grand united move in this direction, the government would lend its powerful material aid, knowing that such co-operation would result in speedy and permanent benefit to the whole country.

We were led to these crude reflections by the reading of the Ponca Indian delegation coming recently to Philadelphia. It consisted of three persons; a chief, whose name is Standing-Bear; Bright-Eyes, a beautiful maiden, eighteen years of age; and her brother, whose name is Woodworker. They are of high character and intelligence, dress like people of refinement and taste, in citizen's costume; and it is said, that Bright-Eyes "speaks English as well as any young Philadelphia lady, and is well up in American history, being able to converse on events connected with explorations and discoveries on this continent with any person." Being introduced to Mr. Longfellow recently, the venerable poet took her hand in both his, and looking into her eyes exclaimed: "This is Minnehaha!" He found at last the reality of which his former ideal conception was the image. It was also said, that she, with others, was to speak in Rev. Dr. Willets' (Presbyterian) Church, on the troubles, trials and needs of the Ponca Indians.

Such beautiful examples of the power of Christianity among our Indians show what can be done for them. And it is a solemn as well as attractive reminder to the Church in this country, that there are committed to her keeping the spiritual welfare of about forty tribes of heathen on her own soil, consisting of a quarter million of souls. We cannot escape the conviction, that "our Indians" are especially ours to bless and save, through the means afforded us. K.

Communications.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missionary Societies.

In a previous article, we had occasion to remark, that Missionary Societies, within the last few years, have sprung up in different parts of the Church, and this to a greater extent than we had supposed. Often they are started on a small scale, in a quiet way, and no note is taken of their existence. They are not considered as matters of sufficient importance to furnish our papers with items of Church news. It is, no doubt, on the whole, well, that these little auxiliaries take their position in the general work of the Church in such a modest and unpretending way. It is better, that they should be judged by what they do, than by what they promise. By and by, as they grow in strength and efficiency, they will speak for themselves. And yet, we do not only like to read from week to week of what is going on in different parts of the Church, but, both as ministers and as members, we are encouraged to press forward with new zeal and hope, when we hear of the signs of life and progress showing themselves around us, notwithstanding the threatening storms which at times pass over us.

As encouragement for the churches, which have not, as yet, entered into these missionary organizations, as well as to supply matter of interesting intelligence to the friends of missions and others, we here notice, among others, the organization of several new societies with the beginning of the present year of grace.

The pastor of the Berlin charge in the Somerset Classis, the Rev. S. R. Breidenbaugh, informs us, that his people had recently effected an organization and named it the "Conrad Missionary Society," that it is doing well, although only fairly started, and that it is confidently expected, that before long, it will have one hundred members. This charge does not consider itself bound to raise only the Classical assessment for missions, but as much more as possible. The pastor thinks, from present appearances, there will be an excess of one hundred dollars over that limit. That is certainly the right view of the case. These Classical assessments have their disadvantages,

as well as their advantages. As a spur to pastors and congregations to bear their part of the missionary burden, they are often very useful. But when they become a reminder in the way, saying, thus far shalt thou go and no farther, they are a positive injury. By and by, when the spirit of benevolence becomes more free and general in our congregations, they will, no doubt, be modified or discarded altogether. How much better it would look, if our people would once come forward and say, we will give systematically, not the least amount that Classis may assign to us, but according as God has blessed us.

But let us hear what the President of the Board of Missions at York has to say of his field. He has a large, busy, working congregation, and they have been preparing the way for some time to effect an organization. He says, that their missionary society went into full operation on the 6th of January, with two hundred or more members. We adopted the constitution as it stands (as published in the Reformed Almanac for 1879), making the council twelve, instead of ten, and all young men. And, in addition, we have a standing committee, two from each ward, making in all eighteen young ladies. Thus thirty persons are made active in the work. This, we have no doubt, means work, and the pastor, Dr. Miller, feels certain, that his people will do a good deal more for missions, during the year 1880, than they did during previous years, although they have by no means been remiss in their active benevolence and liberality in supporting the general operations of the Church.

Reflections.

It must, however, be remarked, that, whilst such instances of progress and reviving interest in the missionary cause are encouraging, as tending to show what can and may be done for a good cause, it must be borne in mind, that there is another side, a dark side, and that many of our churches still lag behind, and show only feeble indications of a forward movement in the work committed to our hands. We are making, as we think, a good beginning, an earnest of something better in the future, as we hope, but we are far from having come up to the full measure of our duty and privilege, in this respect, in the vineyard of the Lord. Our preaching, earnest and good as it no doubt is, lacks, perhaps, in the practical element, in lighting up the flame of divine love in the hearts of our people, impelling them by its native force, to ask each one the question, What can I do for the cause of Christ? The lights in our sanctuaries burn too dimly, and our people fail to appreciate their high and holy calling. We all need a new baptism in this divine love. Here the work must begin, and from this point outward, it must be carried forward, and be continually supplied with new supplies of strength. The trouble lies with us as churches, and, as churches, we ought to give heed to what the angel saith. We need more of the divine heavenly life.

Ye servants of the Lord,
Each in his office wait,
Observant of His heavenly word,
And watchful at His gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His name.

"THAT THANK-OFFERING FOR PEACE."

A PLAN SUGGESTED—HOW AND WHEN TO MAKE IT.

The peace movement in our Reformed Zion, so happily inaugurated by the General Synod at Lancaster, Pa., and so manfully and unanimously deliberated upon by the members of the Peace Commission, at Harrisburg, has now been fairly started, and ere long, no doubt, will prove to be a movement of incalculable benefit and blessing to the whole Church. As the result of the united efforts of those representing the several tendencies of the Church, in the sessions of the Commission, the Pastoral has been sent out, and is now on its mission of presenting the fundamental principles of doctrine, cultus and government, as growing out of the late conflict, for our agreement as a Church. And this is done in the language and spirit of peace and good will to all.

Now, then, that the Commission has done its work, and the Church is becoming conscious of the fact, that the two tendencies were, perhaps, more imaginary than real, it is felt throughout the Church, that it would be in every way appropriate, to mark this epoch in the history of the Reformed Church of the U. S., by raising a monument of practical thanksgiving in behalf of the cause of Home Missions. The first suggestion of the subject, I believe, came from the editor of the MESSENGER. Other contributors soon fell in with the idea, thinking it a good opportunity in this year of grace 1880, to make one big, united effort in supplying the needed funds for a more vigorous and energetic prosecution of our Home Missionary Work. Comparisons were made, as to the relative ability of the Reformed Church with that of other denominations. It was held, that the Church in the East *might* thus make a thank-offering worthy of her pecuniary ability, that would attain to the coveted amount of seventy-five, or even a hundred thousand dollars. What a royal treasure that would be for the Treasurer of the Board of Missions to handle. He could then still more freely disburse the meagre appropriations to our self-denying and hard-working frontier missionaries. And what active member of the Church and devoted friend of missions, would not heartily rejoice at such unselfish and liberal almsgiving! It would be a fresh evidence of how the Church accepts the tidings and terms of peace and practically responds to them, so as to make the era of peace more sure and lasting, when once formally resolved upon at the next meeting of General Synod.

But it appears to me, that to even the least sanguine among us, such a result will not be attained, at least not in the form of a general, indefinite appeal to the Church. We all know, by experience, how such appeals are heeded and responded to. It has occurred to me, however, that the machinery for the successful accomplishing of this object is at hand in the Executive Council of the Board of Home Missions. Its officers are men of true and tried energy in the work committed to their charge and oversight. Permit them to set the ball in motion. The special points of my plan are these:

1. Let *every member*, confirmed or unconfirmed, of which there are, in round numbers, in our three Synods, 160,000, be privileged, or earnestly requested, to contribute at least ten cents towards this general peace-offering. And who, of the poorest of the congregation, can not give this small amount? If, however, there may be some that cannot pay this much, let the pastor and consistory see to it, that the whole congregation, or charge, average at least ten cents per member. Some *may* average 25, 50 or $1.00, but let the least able among us be asked to contribute not less than a dime. From the above membership, we would at least realize $16,000, and making calculations for a higher average in some well-to-do congregations, we could raise at least one-third more.

2. Let the officers of the Mission Board initiate this movement by sending circulars of this, or any similar plan, to the officers of each Classis, before the annual session in the Spring, with instructions and recommendations as to the most expeditious manner of carrying it into successful operation. And then, let the ministers and delegate elders set apart a few hours of their time in Classis, for its consideration and adoption. Let it be understood, that the most benevolent of the wealthy members are, of course, privileged to contribute the largest amounts of their abundance, but limit the least average amount of each congregation to ten cents per capita.

3. As to the day on which the offering is to be made, I would say, designate *Trinity Sunday*, which comes in between the meetings of Classes and the harvest thanksgiving season. Hence, it would not interfere with any of our usual Church benefactions. If it is deemed expedient, the consistories might begin the work, especially in country charges, a month or so beforehand. But let all look forward to the completion of this effort by Trinity Sunday, or, at most, a week or two afterwards. Then let each Classical Treasurer report forthwith and remit the result to Bro. W. H. Seibert, at Harrisburg, who will be very glad to acknowledge the receipt of $20,000 or $25,000 as a thank-offering for peace.

And now, in conclusion, my brethren, let us all stand together, and raise at least ten cents from each member, should the Board adopt some such plan. The large charges in Eastern Pa. can all do it. Many of our pastors there are good financiers; so are many of our prominent elders. The measure is practicable. Time was in our Church, when there was a crying need for ministers. This need has now been supplied. Now we want *means* to send these men. And I know, and firmly believe, that these will be furnished abundantly. May the Great Shepherd of the sheep move and nerve our hearts to such deeds of self-sacrificing love, that we may all unitedly act in worship to the Lord with the Psalmist: Pray for the peace of Jerusalem: they shall prosper that love thee.

F. PILGRAM.

WHAT OUR SOCIETY IS DOING.

Last August, after some talk about the matter, a Foreign Missionary Aid Society was organized in the Reformed congregation at Mifflinburg, Pa., and it may be both interesting and profitable to other congregations to hear of our work.

Our plan is very simple. We have but little machinery. On the evening of organization a few resolutions were adopted, which have been our Constitution ever since; and a simple programme has been our guide.

We have a President, a Secretary, and a Treasurer, who serve one year.

We meet on the first Wednesday of each month, and the prayer-meeting becomes a missionary meeting.

After a few hymns and prayers, the minutes of the last meeting are read; the names of new members are enrolled; the alms are taken up, generally by two of our boys; and then follow any special exercises, which may have been prepared by the members.

For example, at the January meeting, one of our ladies read an essay on the life, habits and customs of the Japanese; at the February meeting, another read an earnest appeal for interest and activity in Foreign Missionary work; and one of our Sunday School girls recited, "Don't forget to bring your penny."

At several previous meetings, the pastor read letters from Mrs. Gring, wife of our missionary in Japan—letters, which were afterward published in the *Child's Treasury;* and short speeches are made by different members, as they find themselves moved thereto.

One evening, the President showed the Society a map of Japan, drawn upon the blackboard, explained the geographical position of Japan, and gave some interesting facts and statistics relating to that country, as compared with our own land. In this way all our meetings prove interesting and varied.

The membership has run up from about thirty to about seventy; and our alms, without any special appeals or effort, have grown from two to six or seven dollars per month. Each member gives whatever sum he wishes.

Membership simply pledges the individual to be present, to give something, and to take a real interest in Foreign Missions.

It is truly pleasant and encouraging, to see the growing interest, which is now taken in this work; and I have written this mainly with a view to urge and encourage other congregations to organize such a society, or to lay hold of the work in such other earnest way as may seem to them good.

What we, as a Church, now need, is a real Foreign Missionary revival, an awakening and a training in a long-neglected work. It is many a day since we did anything at it, and we must anew learn how to go about it. We are like the Hebrews, who stood around old Moses after the wandering; we are a new generation, and need to have the law repeated unto us.

A. C. W.

MERCERSBURG COLLEGE.

I attended the sessions of the Potomac Synod, at Frederick, Md., last fall, and heard the discussion on the subject of making an effort to place Mercersburg College on a solid foundation. There seemed to be a very strong desire manifested, both by the ministry and eldership of the Synod, to make the College a permanent institution. All seemed to admit, that much good had been done at Mercersburg, and, with great unanimity, they directed the Board of Regents to place an agent in the field, to secure the object. The Board, with very commendable promptness, placed Rev. E. E. Higbee, D. D., in charge of the work.

Rev. Higbee has been very busy, as I hear, since last fall. It would be very gratifying to the many friends of the College, if they could hear how he is progressing in his work. I imagine it will cost him much labor and self-denial, but the work is one very urgently demanded by the wants of the whole southern portion of the Church. If he carries it forward to completion, he deserves, as he doubtless will receive, the thanks of the whole Church.

C.

THE BOSTON MISSION.

It seems quite an interest has been awakened in behalf of this Mission field. The interest, seems to be, indeed, quite general. That it may still increase and bring forth great and good results is to be earnestly desired. The movement, however, for the thing has begun to take shape, and give signs of life, seems to lack direction—moving as in the dark, in doubt and fear. It seems to be wanting in definitely defined purpose and plan. The general mind of the Church does not yet seem to have apprehended what this movement is, and what the duty with regard to it is. Even those who are more intimately acquainted with this Mission in its past and present, and are more prominent in urging its claims, seem to be at a loss to know just *what* should be done, and still less definite are they as to the *how*. It is not to be wondered at then, that the body, the Church, does not at once and heartily respond to the call. Regarding it, she asks, Could we if we would? Would we if we should? *Should* we? How shall she determine these questions—how shape her plans so as to reach the grandest results? Only as she determines and acts intelligently—with understanding as well as with the spirit. She must have the facts in the case before her, and then by the Spirit led into (that she may fully apprehend) the truth of these facts, she will not err.

With lawful purpose and earnest desire, therefore, we ask as a favor of Bro. Schwartz, who is on the ground and can speak from personal knowledge, that he furnish for "THE MESSENGER," at an early day, a statement of the present actual condition, whatever it may be, of the congregation and property of the Reformed Church in Boston, *giving facts and figures*, and, in his judgment, what reasonable expectations there may be for the future. Give us such a statement as will enable the Church to form an intelligent judgment and act accordingly, walking in the light.

If Bro. Schwartz will please answer this request, somewhat as he would, did I, or any brother make it with a view of becoming the missionary there, he will confer a great favor upon an

ANXIOUS INQUIRER, ET AL.

LITERARY LECTURES.

A course of lectures was recently delivered in Christ Reformed Church, in this city in aid of the congregation. They were three in number, and delivered at intervals of two weeks. The first was by the Rev. Thomas T. Everett, of this city, on "The Road to Success." The second by the Rev. Dr. T. S. Johnston, of Lebanon, Pa., on "Love, Courtship and Marriage," and the third by the Rev. Dr. C. Z. Weiser, on "Emancipation of Woman." On each occasion, the weather was unpropitious, so as to interfere with the size of the audience. The attendance, however, was as large as could have been expected under the circumstances. Each of the lectures was full of interest. There were in them many happy hits, as well as much important instruction. The hearers were all repaid for their attendance on them.

F.

OUR PROGRESS.

Our traveling Agent has canvassed Revs. T. O. Stem's and D. Y. Heisler's churches, Easton, Pa., and returned thirty-three new subscribers to the double sheet; twenty-five from the former and eight from the latter of these churches. At present, he is laboring in Frederick, Md., but expects, in a few weeks, to return to Easton, and canvass Dr. T. C. Porter's congregation.

F.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

A Sunday-school Christmas service was held on Christmas evening in David's Church, of the Millersburg, Dauphin Co., Pa., charge, of which the Rev. J. B. Kerschner is pastor. It consisted of singing appropriate anthems by the choir, Christmas hymns, by the school, prayer, reading of the history of our Saviour's birth, and an address by the pastor. This was followed by the presentation of gifts to the children taken from two large Christmas trees. At the close of the services, the pastor was surprised to find himself personally addressed by a member of the choir, whose brief speech was closed with the presentation of a handsome silver private communion set, from the David's congregation. It was received with feelings of gratitude, expressed in language such as the occasion prompted, and is much admired and highly prized by the recipient. There is to him something beautiful in the thought, that whilst the whole congregation as such is engaged in commemorating the great fact of the Word made flesh, he is furnished with appropriate sacred vessels, in the use of which, he is permitted to administer the holy sacrament of our Lord's body and blood to the sick, the aged, and the dying, to nourish their souls unto eternal life. Hence his gratitude to the kind donors for their gift of love, will be ever fondly cherished.

The winter communion in the St. John's congregation, Rev. S. M. Roeder, of Centre Hall, Pa., pastor, was held on the 1st of February. Though the inclemency of the weather interfered with the attendance, it was still an occasion of considerable interest. One person, a head of a family, was added to the church by confirmation. Evening services were held every evening during the two weeks previous, by way of preparation, a custom which has been observed for some time in the churches in that section of the country.

The *Christian World* announces, that the Rev. Joshua H. Derr, recently of Henry College, Illinois, has accepted a call from the church at Williamsport, Pa.

PITTSBURGH SYNOD.

Rev. A. E. Truxal has resigned the Somerset, Pa., charge, with a view to accept a call from the Irwin charge, Westmoreland Co., Pa. The resignation is to go into effect on the 6th of April next.

The venerable Rev. B. Knepper, of Wellersburg, Somerset county, Pa., was recently presented with a purse containing $14.65. This sum was gathered in small amounts from different persons, by a young lady, who felt an interest in her pastor and wished to furnish him with some token of the appreciation of his self-denying services on the part of his people.

SYNOD OF THE POTOMAC.

In connection with a communion service held in the church at Boonsboro, Md., Rev. S. S. Miller, pastor, three persons were added to the church by certificate, increasing the additions to this church during the present pastorate to forty-four.

A member of this church informs us, that the Christmas season was duly observed by their Sunday-school, as usual, though no notice of the fact has appeared in our columns. It was an occasion of special interest. The church was handsomely decorated, and the services, consisting of addresses, anthems, carols, chants, etc., were deeply impressive. The legend, entitled "Star of the East," was happily rendered by two little girls. All was carried forward under the direction of the pastor.

At the close of the services, gifts were distributed from a heavily laden Christmas tree, among the children. Teachers and other persons were also remembered, and as it may be taken for granted, the pastor was not forgotten. The music rendered on the occasion was excellent, and the large audience present seemed highly delighted with what they were permitted to witness. The Sunday-school is in a prosperous condition. Its contributions to benevolent purposes during the year, amounted to about $80.

WESTERN CHURCH.

The Pleasant Valley Mission in the southwestern corner of Iowa, the pastor, the Rev. D P. Lefever, informs us, is in a growing condition. Regular services are held every Lord's day morning at the principal point in the field, and at the other points, in the afternoon and evening. A class of catechumens is attending a course of catechetical instruction, some of the members of which, it is expected, will be added to the church by confirmation, at the spring communion.

The Christmas festival was observed on Christmas evening. Two trees were laden with gifts, the one containing those intended for the children, and the other presents from friend to friend, occupied a conspicuous place in the school-room, in which the congregation worships. An address was delivered by a member of the school, and an essay was read by the pastor. A number of appropriate hymns, etc., were sung, in which service the school was led by the pastor's wife. The services were opened with prayer and closed with the benediction. The whole occasion indicated the deepest interest in what transpired, on the part of all, who were present.

Four persons were added to the church at Miamisburg, Ohio, Rev. Wm. McCaughey, pastor, in connection with a communion season observed on the 25th of January.

A series of religious services were held in the church at Mohicon, Ohio, Rev. J. H. Slute, pastor, preparatory to the communion service held on the 25th of January, and in connection with which ten persons were added to the church by confirmation.

F.

ALMANACS FOR 1880.

A small supply of the English Almanac still on hand. Please send for them. Prices as follows:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage.

Married.

Jan. 28th, in Christ Reformed Church, Latrobe, Pa., by Rev. G. Dickie Gurley, Mr. Peter H. Saxman to Miss L. May Hellings.

At Catasauqua, in the First Reformed Church, Jan. 24th, 1880, by the Rev. J. J. Crist, Mr. Samuel Minnich to Miss Priscilla Fennel, both of Catasauqua, Pa.

Obituaries.

DIED.—Near Stoyestown, Pa., Jan. 9th, 1880, Mr. John Steinbaugh, Sr., aged 73 years, 2 months and 11 days.

Father Steinbaugh was born in the Grand Duchy of Baden, Germany, Oct. 29th, 1806. At the age of fourteen years, according to the family record, he became a full member of the Reformed Church of his native country, by the solemn rite of confirmation. In the year 1832 he left the father-land, and came to the United States. His subsequent life was passed in the vicinity of Stoyestown. He connected himself with the Reformed church of that place, and continued a devoted member thereof until his departure out of this transitory life.

In the year 1840 he was joined in holy wedlock to Miss Sarah Baker, who, with two sons and two daughters, survives him; while two sons have gone before him to that land whence none return.

During the last eleven years of his life, he was greatly afflicted with rheumatism; for more than three years preceding his death, being almost entirely helpless. But especially were the last few weeks of his life passed under peculiarly trying circumstances; yet he bore all his sufferings with becoming patience, until the Master admitted him to that rest, which He has prepared for His people.

Fell asleep in Jesus, January 20th, 1880, Blanche, daughter of Henry and Emma Row, aged 5 years, 3 months and 7 days.

Little Blanche was a most interesting and lovely child. In infancy her parents had given her to God. The treasure that God gave them in the being of this loved one they laid up in heaven, through the means ordained of God for that purpose. As her young life developed and unfolded, it gave evidence and bore testimony and witness to whom she belonged, and where her comfort and happiness were. She loved the house of God with its sacred worship, and like the child Saviour, desired to linger there. Stricken down suddenly, she never murmured or complained, said she was not sick, but would go next Lord's day to hear her pastor preach. The next Lord's day came, she was not there in the flesh, and yet she was present in the spirit, among that great cloud of witnesses, the unseen worshipers in the courts of the Lord's house.

She is missed in the home, family and church upon earth, but she has joined the home, family and Church in heaven, there to unfold, develop and bloom forever. There no moth or rust can corrupt, no thief break through and steal. Believers belong to a family including two worlds, the whole family on earth, and the whole family in heaven. Here is the comfort of the parents and friends, being persuaded, that God is able to keep that which they have committed unto Him until that day, when all shall be reunited in the Father's house.

S.

DIED.—January 18th, 1880, Mr. Peter Hill, near Manor Dale, Westmoreland Co., Pa., aged about 93 years.

The deceased was the oldest member of the Emmanuel congregation. His parents emigrated from the east of the Allegheny Mountains, when this neighborhood was yet a comparative wilderness. The wild and savage red man yet occasionally roamed over these hills, and skulked through these valleys, and the mangled remains of a settler here and there, and the smoke of his burning cabin, told where his vengeance fell. In infancy he was incorporated into the covenant by holy baptism. Almost a score of miles had his and other pious Christian parents to journey often on foot, bearing their babes in their arms ere they reached the house of God. This too when the settlements were few and far between, and beasts of prey and hostile savages prowled around.

About the year 1820 the Rev. Wm. Winel began to labor in this neighborhood. For half a score of years his church was the houses and barns of his people. In the year 1831 Father Hill and Mr. Philip Drum, who also attained the great age of ninety-seven years, donated the land upon which the church now stands. January 21st, 1831, the first communion was held in the Emmanuel Church. The communicants numbered nineteen members. God seems to have lengthened out the lives of these two men, that they might behold the fruit of their gift and toil. The Emmanuel of 1830 became too small, and in the year 1854 was enlarged by an addition of fourteen feet. This also finally became too small, and in the year 1856 was superseded by the present substantial brick church, sixty-five by forty five feet. The congregation has also grown, numbering two hundred and fifty-five communicant members. In the building and enlarging of the first Emmanuel, and also the second, the deceased took an active part. He was an honest man, honored and respected by all who knew him, carrying with him into the present generation the plain, honest, hospitable manners, customs, and habits of the pioneers of a century ago. He was the father of twenty-two children, seventeen of whom are still living, all being catechized and confirmed in the Reformed Church. His funeral was very largely attended, and the occasion improved by a discourse based on Luke's Gospel, 12: 15.

S.

Acknowledgments.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during January.

Evan. Ref Ch of Frederick, Md, per Rev S S Miller, Treas, Md Classis,	$106 34
Cavetown charge, per ditto,	20 00
Mt Moriah chg, per Rev A C Geary, pastor,	15 00
Amount,	$141 34

Mercersburg, Pa., February 2, 1880. WM. M. DEATRICK, Treasurer Board of Education.

BETHANY ORPHAN HOME, WOMELSDORF, PA.

Rec'd per Mrs Matilda Chidsey, from the Infant Class of the Ref Ch, Easton, Pa, (Rev Dr T C Porter,) for paying debt on Home,	$2 50
Rev D B Albright, from Mrs Susan A Reinhart, Waynesburg, Stark Co, Ohio, for liquidating mortgage debts,	100 00
Rev John G Noss, from School of St Paul cong, Westminster, Md,	5 13
Rev J F Busche, New York, from John Lutz, 20.00; Ludwig Renn, 5.00,	25 00
Rev Christian Keller, from Emmanuel's S Sch, Bridesburg, 3.00; a friend, 2.00,	5 00

WM. D. GROSS, Treas.. Box 2147 Phila.

Please acknowledge the following amounts of money collected for Pacific Coast Missions.

From Rev. N. S. Strassburger's congregation: A T Renninger, $5.00; Mark S Young, 5.00; Hunsicker Bros, 2.00; G Young, 1.00; Thomas Steckel, 1.00; Cash, 1.00; Cash, .25; Mrs Beaver, 1.00; Anna Keck, 2.50; Enoch Newhard, 1.00; Chas Banks, 1.00; R Steckle, 2.00; Cash, .80; Jane Diffenderfer, .50; John Gross, .50; Mrs Grammes, 1.20; Ella T Gabriel, .25; Thomas Faust, .25; Levi Clader, .50; Frank H Hersh, 2.00; Total, $28.75.

From Kutztown, Berks Co., congregation: Cash, $1.00; Cash, .50; Cash, .50; Cash, .50; Wm Wanner, 1.00; Cash, 2.00; Cash, .50; Cash, 1.00; Cash, 2.00; Conrad Gehring, 1.00; Hon H H Schwartz, 1.00; Prof N C Schaeffer, Ph D, 5.00; Collection in church, 11.05; Total, $27.05.

F. Fox.

LETTER LIST.

Argubright, E, Aregood, I.
Binkley, H K, (5), Boyer, F R, Bittner, H, Bucher, Rev Dr J C, (3), Bartholomew, Rev A R, Brewer, S, Brown, Rev S P, Bolich, D.
Clark, T J, Crider & Bro, Cort, Rev C, Christ, J F, Case, T L, Campbell, A N, Coblentz, L P.
Dubbs, Rev A J G, Dechant, Rev G B, Diefenderfer, Rev M H, Davis, Rev S, Dotterer, Rev J, Dieffenbacher, Rev D S, Ditto, M O.
Elliott, R M, Eisenberg, S H, Edmonds, Rev F A.
Fouse, Rev D S. Fleiner, Rev C F, Fout, C.
Gumbert, Rev C, Garner, Rev H S, Grimley, R K, Gilpin, Rev W, Grant, Rev J, Gerhart, Rev D W, Giesy, Rev Dr S H Gerhart, Rev R L, Gerhart, Dr J Z.
Houtz, Rev A, Hassler, Rev J, Hershey, Rev S F, Herbert, C H, Hawley, J G, Heller, Rev A J, Hess, M, Houser, W R, Hoffmeier, Rev H W, Heilman, Rev C U, (2), Hofford, Rev W R, Harnish, A S, Heyser, W, Hiester, Rev J E.
Imler, J C.
Joerris, Rev P, Johnston, Rev Dr T S.
Kieffer, J, Kohler, Rev P S, Kline, N S K, Koch, H F, Kimler, A C, Kroh, E, Kremer, Rev H F, Kunkel, G Z, Kuhn, D, Kremer, Rev E N, Kline, J D, Kryder, J C.
Leinbach, Rev J C, Long, W I, Loucks, Rev M, Leisenring, Trexler & Co, Lorash, J W, Long, Rev S C, Leisher, H.
Mengle, M A, Moyer, W, Miller, D, (3), McCauley, Rev Dr C F, Miller, V, Motter, J T, McDowell, L A, Meyers, T E, Mengle, G, McHose, Mrs B, Moyer, I G, Moore, W H, Meyer, J A.
Nuss, Mrs M W, Nagle, J C, Nevin, Rev Dr J W. Peters, Rev W J, Pellman, D W.
Roth, J R, Rossiter, Rev J T, Rader, J, (2), Ruhl, Rev J, Reber, J T, Reber, Rev J A.
Shoemaker, Mrs M A, Skyles, Rev N H, Sausaman, J, Stein, Rev T O, (2), Sheip, Rev L C, Snyder, Rev J F, Summerrow, Mrs C E, Schmitt, N B, Smith, J B, Shade, Rev J S, Smith, W A, Smith, N B, Sites, Rev J A, Stein, Rev J P, Shafer, Rev S B, Schaffer, Rev H.
Truxal, Rev E A, Thompson, Rev A R.
Welker, F A, Wittenwyler, Rev W H, Whipp & Shearer, Wire, S W, Williard, Rev G W, Wolff, Mrs D W, (2), Walter & Truxal, Weistling, G P, Wildesin, H, Willmet, G, Wallace, G T, Weiler, M A.
Zentmeyer, W C.

THE MARKETS.

Philadelphia, Feb., 7, 1880.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$ 4.75@5.10
	" Extra Family	6.650@6.75
	" Fancy	7.50@7.75
	Rye	4.75@5.00
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2.00
GRAIN.	Wheat, White	1.44@1.45
	" Red	1.42½@1.43½
	Rye	90@95
	Corn, Yellow	57½@58
	" White	55@57
	Oats	47½@49
	Barley two rowed	87@80
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	7½@7¾
	" Refined cut loaf	9¾@10
	" " crushed	9¼@10
	" " powdered	9¾@9½
	" " granulated	9¾@10
	" " A	9¼@9½
	Coffee, Rio, gold	13½@16½
	" Maracaibo, gold	14@20
	" Laguayra, gold	15½@16
	" Java, gold	23½@24
PROVISIONS.	Mess Pork	13.25@13.50
	Dried Beef	12@13
	Sugar cured Hams	10@11
	Lard	7¾@8½
	Butter, Roll extra	18@20
	" Roll Common	14@16
	" Prints, extra	30@35
	" " Common	22@26
	" Grease	6@7
	Eggs	17@18
SEEDS.	Clover, per 100lbs	8.00@8.25
	Timothy, per bushel	3.25@3.30
	Flax " "	1.60@1.65
PLASTER.	White	3.00@3.25
	Blue	2.50@3.05

Youth's Department.

BIDDING THE SUN "GOOD-NIGHT" IN LAPLAND.

When the short, bright summer of Lapland is ended, and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hills to see the last of the Day God, and chant a requiem, or farewell psalm, for the parting day.

"Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys! for we go forth
To bid the sun good-night.

"Four months with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air.

"But now October waneth;
His setting draweth near;
We shall not see his face again
For more than half a year."

So forth they go, together,
Parents and children, all,
The aged, and the little ones,
Young men, and maidens tall.

From many a neighboring village,
From many a humble home,
To climb the rocky summit
The thronging people come.

The sun hangs low in heaven;
He throws his slanting rays
Across their loving faces, turned
To meet his parting gaze.

And now he's gone! The darkness
Is settling like a pall,
A long low dirge of sad farewell
Breaks from the lips of all;

In mournful cadence chanting
The requiem of the sun,
The dear, bright day departed now,
The long, long night begun.

And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be whiled away.

And many a youthful face is bright
With glad expectance still,
And many a merry little child
Goes dancing down the hill.

—*St. Nicholas.*

A BRAVE BOY.

It was a stormy evening in January. It had been very cold all day, but toward night it grew warmer, clouds came up rapidly from the northeast, and now it was snowing. Freddie Johnson, a bright, chubby little fellow of six years, was sitting by the fire, looking at the pictures in the last *Nursery*, when his papa said, "Come, Freddie, I am going to write a letter which I wish you to take to the post-office for me. Run and put on your coat and hat. The letter will be ready as soon as you are."

"All right," said Freddie, who was accustomed to obey without asking questions—a rare trait in a little boy.

Now, the post-office was half a mile distant, and Freddie had never been there alone, though he had often gone with his papa; but he was a courageous little fellow, and very proud of doing errands for his papa, so he did as he was bidden, and with his mamma's help was soon muffled up to his chin in overcoat and scarf, and when he came back for the letter looked as if he could defy any storm.

"Here, little Dutchman!" said papa, "you see I have wrapped this letter up in paper, so that it will not get wet. Now, when you get to the office, take the paper off, and drop the letter into the box. Don't stop anywhere, but come directly back."

"Yes, sir," said Freddie; and then he whispered to papa, "Do you believe I shall see any dogs?

"No, dear," Mr. Johnson replied, "the dogs have all gone to bed, I guess. Now good-bye."

Freddie started off bravely. It was a very dark night, and he could only see a little way ahead, but on he trudged, wading through the deep snow, trying to whistle as his Uncle Charlie did.

"Halloo, sir, where are you going?" said a man who met him on the way down.

"Post-office," said Freddie.

"Aren't you afraid you'll get lost?" asked the man in surprise.

"No, sir," said Freddie stoutly, as he passed on; "papa sent me."

He found the post-office without difficulty, dropped the letter into the box, and started for home. But we must go back a little in our story.

As soon as Freddie had left the house, his papa hastily put on his overcoat and hat, and hurried after him. Walking on the opposite side of the street, and a little behind, he followed Freddie, keeping his eyes on him all the way, to see that no harm came to his dear little boy. When they had nearly reached home Mr. Johnson hurried ahead, and was calmly reading his paper when Freddie came in, looking more like the snow man he had built in the yard than like Freddie Johnson. Then what a greeting the little hero received! How his mamma and his aunties crowded around him to help him off with his wraps, shake off the snow, and kiss his bright rosy cheeks! How his eyes sparkled with delight when his papa called him "his brave little boy," and told him that he must hurry and grow up, for he needed in his store just such a clerk as Freddie would make! But it was now bedtime, and with a "good-night" all around Freddie went up stairs, and was soon sleeping soundly.

Now, children, this is a true story, and to me it has a beautiful lesson. Just as Freddie's father followed him all the way, ready to help him if any danger should threaten him, so our Father in heaven watches us wherever we go, and whatever we do, and although we cannot see Him, we may be sure that He will never let any real harm come to us. —*The Advance.*

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We have lived for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

WINTER IN RUSSIA.

The Russians have a great knack for making their winters pleasant. You feel nothing of the cold in those tightly-built houses, where all the doors and windows are double, and where the rooms are kept warm by big stoves hidden in the walls. There is no damp in a Russian house; and the inmates may dress indoors in the lightest of garbs, which contrast oddly with the mass of furs and wraps which they don when going out. A Russian can afford to run no risks of exposure when he leaves his house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, which are drawn on over the ordinary boots and trousers, and reach up to the knees; he next cloaks himself in an ample top-coat with fur collar, lining and cuffs; and he buries his hands in a pair of fingerless gloves of seal or bear-skin. Thus equipped, and with the collar of his coat raised all around, so that it muffles him up to the eyes, the Russian exposes only his nose to the cold air; and he takes care frequently to give that organ a little rub to keep circulation going. A stranger, who is apt to forget that precaution, would often get his nose frozen if it were not for the courtesy of the Russians, who will always warn him if they see his nose "whitening," and will, unbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during winter; but hardly so for ladies. The women of the lower order wear knee-boots; those of the shopkeeping classes seldom venture out at all; those of the aristocracy go out in sleighs. These sleighs are by no means pleasant vehicles for nervous people, for the Kalmuck coachmen drive them at such a terrific pace that they frequently capsize; but persons not destitute of pluck will find their motion most enjoyable. It must be added that to be spilled out of a Russian sleigh is tantamount only to getting a rough tumble on a soft mattress, for the very thick furs in which the victim is sure to be wrapped, will be enough to break the fall.

The houses and hovels of the Russian working classes are as well warmed as those of the aristocracy. A stove is always the principal item of furniture in them; and these contrivances are used to sleep on as well as to cook in. The mujick, having no bed, curls himself up on his stove at his time for going to rest; sometimes he may be found creeping right into the stove and enjoying the delights of a good vapor bath. The amount of heat which a Russian will stand is amazing, and his carelessness in facing the cold afterwards not less so. On a Saturday, which is washing-day all over Russia, you may see in a village a mujick who has been cooking himself in his stove till he is of a color like boiled lobster, rush naked into the snow and roll himself in it like a dog, till he glows all over to his satisfaction. It seems monstrous that one of the Russian's principal protections against cold —his beard—was laid under penalty by Peter the Great, and subsequently by Elizabeth and Catharine II., when they were trying to civilize their subjects according to the custom of the West. These three sovereigns all laid a tax on beards; and peasants entering cities on market days were required to exhibit in proof that they had paid their tax a brass coin stamped with a bearded face and the words "borooda lignaia tiagota" (the beard tax has been settled.) This absurd impost was abolished by Paul; but the effects of it still survive in a manner, for the beard is still considered "bad form" in aristocratic circles. Military officers wear only moustache and whiskers; diplomatists and other civil servants eschew the whiskers and generally reap their faces altogether. A Russian with a beard is pretty sure to be either a "pope" or a member of one of the classes below the upper middle.

THE ROMANTIC 9.

You cannot get rid of the figure nine by multiplication; and scarcely by any method. Whatever you do it is sure to turn up again, as was the body of Eugene Aram's victim. One remarkable property of this figure (said to have been first discovered in 1794), is that all through the multiplication table the product of nine comes to nine. Multiply by what you like, and it gives the same result. Begin with twice nine, 18; add the digits together, and 1 and 8 makes 9; three times nine are 27; and 2 and 7 are nine. So it goes on, up to eleven times nine which gives 99. Very good; add the digits; 9 and 9 are 18, and 8 and 1 are 9. Going on to any extent it is impossible to get rid of the figure nine. Take a couple of instances at random. Three hundred and thirty-nine times nine are 3,051; add up the figures and they are nine. Five thousand and seventy-one times nine are 45,639; the sum of these digits is 27; 2 and 7 are 9.

HOURS AND MINUTES.

Why is one hour divided into sixty minutes? and each minute again into sixty seconds? Why not divide our *time* as we do our *money*, by *tens*, counting ten, or fifty, or one hundred minutes to the hour? The answer is this:

We have sixty divisions on the dials of our clocks and watches, because the old Greek astronomer, Hipparchus, who lived in the second century before Christ, accepted the Babylonian system of reckoning time, that system being sexagesimal. The Babylonians were acquainted with the decimal system; but for common and practical purposes, they counted by *sossi* and *sari*, the *sossos*, representing sixty, and the *saros*, sixty times sixty, is thirty-six hundred. From Hipparchus, that mode of reckoning found its way into the works of Ptolemy, 150 A. D., and thence was carried down the stream of science and civilization, and found its way to the dial-plates of our clocks and watches.

THE FALL OF SNOW.

BY JAMES RUSSELL LOWELL.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl;
And the poorest twig on the elm tree
Was fringed deep with pearl.

From shreds new roofed with Carrara,
Came chanticleer's muffled crow;
The stiff rails were softened to swan's down,
And still fluttered down the snow.

I thought of a mound in sweet Autumn,
Where a little headstone stood;
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our little Mabel,
Saying, "Father, who makes the snow?"
And I told her the good All-Father,
Who cares for us all below.

Again I looked at the snow-fall,
And thought of the leaden sky
That arched o'er our first sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud-like snow;
Flake by flake heaping and hiding
The scar of our deep-stabbed woe.

And again to the child I whispered,
"The snow that visiteth all,
Darling, the merciful Father
Alone can make it fall."

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister,
Folded under the deep'ning snow.

CHINA.

The Chinamen, who walked over bridges built two thousand years ago, who cultivated the cotton plant centuries before this country was heard of, and who fed silkworms before King Solomon built his throne, have fifty thousand square miles around Shanghai, which are called the Garden of China, and which have been tilled for countless generations. This area is as large as New York and Pennsylvania combined; it is all meadow land, raised but a few feet above the river—lakes, rivers, canals, a complete network of water communication; the land is under the highest cultivation; three crops a year are gathered; population so dense that wherever you look you see men and women in blue pants and blouse, so numerous that you fancy some muster or fair coming off, and all hands turned out for a holiday.

THE IRON EGG AND FOUR DIAMONDS.

There was an Oriental prince who once sent a love present to his betrothed, and when she opened the love present to her surprise it was an iron egg—an ugly, rough iron egg—and so she dashed it upon the ground, feeling angry that her prince should send such a thing as that. But as it fell on the ground the egg opened, and out of the egg came a silver yolk, and on examining the silver yolk it also opened, and out of the silver yolk there came a ruby crown, and on examining the ruby crown curiously it opened, and out of the ruby crown there came a diamond ring, and that was the token of love.

Now I want to put a ring on your finger to-day which I trust you will never lose; and it is made of the purest gold, for it is made of the love of Jesus; and it contains four diamonds, and the first diamond is true wisdom, for if you love Him you are wise unto salvation; and the second diamond is true strength, for if you love Him you will be stronger than Samson, able to conquer every ill, to die, and vanquish death in dying. The third is true loveliness—true beauty. Other beauties are like a fading flower, but this beauty, the beauty of holiness, never fades. It is the beauty of the heart, the beauty of the mind, the loveliness of a redeemed spirit. The fourth diamond is true peace; for if you love Jesus you will have the peace of God in your heart that passeth all understanding.

And in order to make sure that you keep this diamond ring with its four precious stones, I will give you a guard, a golden ring to put over it, and inside that gold guard ring you read these words: "Be true." You will never be good or great or useful in the world unless you are true. Though I had the most sparkling gems in my hands just now, if they were not real jewels they would be of no value; and though I had ever so many shining pieces of metal the color of gold and the shape of sovereigns, they would be of no value unless they were genuine.

And then you also read, "Be tender-hearted," and especially you girls. Oh, take care of the tender heart; cherish loving sympathy toward all around you! The world will have a hardening influence upon you; but I trust you will keep loving in spirit, loving all around. And then be teachable. Be true-hearted, be tender-hearted, be teachable, and make the word of God your guide from the beginning of life to the end of it, and then you will get the golden token of love that I have been speaking of out of this rough and hard life of yours.

Your heavenly Father has sent you His love present in the gift of your present life, and though it may seem hard, like the rough iron egg, in its cares and toils and crosses, if you love Christ and trust in Him, and take the word of God as your guide, you will rejoice in His love forever.

When Dr. Phillips went to visit an African chief he found him sitting on the ground. He was an old man, and for many years he had been stone blind. Not long before he did not know he had a soul; but now he knew, and rejoiced in hope; and gathering up some of the dust from the floor with his hands, he said: "In a little while I shall mingle with this dust, but in this flesh I shall see God. I am blind; I see not the light of day, but by the light of faith I shall see Jesus at the right hand of God to receive my spirit."—*Christian Herald.*

Pleasantries.

The man who was hemmed in by a crowd has been troubled with a stitch in his side ever since.

When a country editor gets a new roller towel and hangs it up he cannot expect his rival on the *Tomato County Bladder* to notice the great improvements made in his office with the beginning of the new year.

You can't fool a Quincy girl. When her "fellow" rises from his seat in the theatre between the acts and says: "I'll be back in a moment;" she dazzles him with one of her most reliable smiles, and pulling him back with the remark, "I brought some with me," coyly slips into his hand a pinch of cloves.

A Chicago man took out his new trotter and speeded him on the Boulevard, the other day. After putting the nag through at his best gait for a quarter stretch, the owner proudly wheeled up to a policeman on the track, and asked: "Why don't you arrest me for fast driving, old fellow?" The officer only replied gruffly: "No cause, sir. You hain't drove fast 'nough yet to violate no ordinance." The citizen is advertising a fine trotter for sale in all the city news papers to-day.

The conductor of a certain train on the Union Pacific Railroad charges that a fly having alighted on one of the glasses of the engineer's spectacles, the engineer thought it was a buffalo on the track ahead, and turned on the air brakes to avert a disaster. The engineer retorts that one night the conductor saw what he thought was the headlight of an approaching locomotive. He kept his own train waiting a while, and then somewhat confusedly, started her. "He is the safest man I ever ran with," says the engineer. "Venus is millions of miles away, and he waited twelve minutes on a side track to allow her to pass."

Religious Intelligence.

Home.

The bishops of the Southern Methodist Church are growing old. Bishop Paine is 80; Kavanaugh, 78; Pierce, 69; Wightman, 72; Doggett, 69; Keener, 59; and McTyeire, 56.

Four of the higher schools of the Presbyterian Church in the South have fifty-one colored students preparing for the ministry, and the colored students in Biddle University pay over $3,500, and the girls in Scotia Seminary over $3,000 a year for their own education. The whole amount reported as paid last year by the churches and schools was $18,611.

The Indiana Yearly meeting of Friends reports an increase of six members during the year past. The number of members is 17,454, of whom 533 were received by "request," and 249 by "certificate." The number of members under twenty-one years of age is 6,681. During the year 81 were disowned and 113 resigned. There are 196 ministers, a decrease of 1.

It has been decided to attempt to raise an endowment of $750,000 for the General Theological Seminary (Protestant Episcopal) of New York. The Seminary has prepared upward of 1,200 men for the ministry, including a score of bishops. The faculty consists of a dean, Dr. Hoffman, and seven professors. The Seminary is under the control of the General Convention.

The relative growth of different denominations in Connecticut the last twenty years has been estimated as follows: Congregationalists, 20 per cent.; Methodists, 34 per cent.; Baptists, 13 per cent.; Episcopalians, 69 per cent. The Congregationalists lost 26 members and received 25, of whom 19 were Methodists. Of the 26 ministers leaving the Congregationalists 13 found their way into the Protestant Episcopal Church.

It appears that a new question for controversy has risen in the Lutheran Synodical Conference. It is charged that the publications of the Missouri Synod, which represents the strictest type of Lutheranism and nearly allied to Roman Catholicism, are teaching the Calvinistic doctrine of predestination. Professor Schmidt, of the Norwegian Lutheran Seminary, at Madison, Wis., has begun the publication of a monthly review, for the purpose of combating this new teaching.

The annual minutes of the Congregational churches of Massachusetts report 528 churches, of which 282 have pastors, 180 acting pastors, and 66 have neither. There are 655 ministers, of whom 286 are pastors, 174 acting pastors, and 195 otherwise engaged. Twenty-one ministers died during the year, of whom eighteen were without charges. The average age of these ministers was nearly seventy-two years. Total of church members reported, 91,787. The additions were 4,200, of whom 2,421 were by profession. The baptisms were—adults, 1,232; and infants, 954.

The lamentable intelligence of the organization of another Methodist sect is given by the *Congregational Methodist*, of Georgia. This time it is a split in the small body, belonging wholly to the South, known as Congregational Methodists, who number certainly less than 10,000. The Rev. A. B. Fly, of Mississippi, is the founder of the new sect, which is to be called, in order to add as much confusion as possible to the titles of the Methodist family, "The Methodist Free Church." There is already a Free Methodist Church. Mr. Fly says the Methodist Free Church has nine ordained ministers. It differs from its parent chiefly in the fact that it has no state conferences.

The annual report of the American Missionary Association states that the 44 schools among the freedmen have 190 teachers and 7,207 pupils. The latter are classed as follows:—Primary, 2,739; intermediate, 1,495; grammar, 633; normal, 2,022; collegiate preparatory, 169; collegiate, 63; law, 28; theological, 86. This shows an increase in the professional schools, a decrease in the collegiate, and over 500 more in the normal departments than last year. The schools are growing in favor with both races at the South. The donation of $150,000 by Mrs. Stone will be used for the erection of buildings at Nashville, Atlanta, New Orleans, and Talladega. The churches in the South number 67, with 4,600 members, of whom 745 were added the past year.

Abroad.

The Government order directing that the Bible be read in the public schools of Greece, prescribes that it shall be read in the original, not the modern, Greek.

The Muller Orphanage near Bristol has received a legacy of nearly $50,000 from the estate of the late Mr. Alexander Botefeure, of Bayswater, near London.

The unofficial synod of the French Reformed Church, representing the orthodox section of the church, has determined to send two delegates to the Philadelphia Presbyterian Council.

Leo XIII. has again been urged to proceed with the beatification of his predecessor, and has replied that while it will be well to proceed with the collection of any precise facts bearing on such claim, it is not desirable to make any exception to the usual method of procedure, which insures deliberate and dispassionate judgment.

The Continental Committee of the Pan-Presbyterian Council have started a scheme to raise a capital sum of $60,000 so as to add $100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive $300 a year. The Scotch have raised $15,000 toward the sum aimed at.

Some of the more intolerant rectors of the Irish Episcopal Church, assuming that, since disestablishment, the Non-Conformists have no right to the use of parish graveyards for burial services of their own, and, therefore, attempted to exclude them, an appeal has been taken to the Church Representative Body, which decides that the privileges extended to Dissenters by the act of 1868 are still intact.

The Bishop of London has written a letter on the Mackonochie case, in which he says that Mr. Mackonochie "has by his action marked out the way by which a man capable of preaching a terrible heresy might, as far as appears at present, maintain himself in the possession of his benefice, his church, and his pulpit, and while still retaining his position as a parish priest of the Church of England, do infinite mischief to it by his teaching."

The southern part of St. Giles's Cathedral, Edinburgh, which has been restored at the expense of the venerable Dr. William Chambers, the publisher, was opened with special services two weeks ago. The stonework of the edifice had been hidden from view, but is now restored to the condition and appearance which it presented before the Reformation, and the whole forms, it is said, an excellent specimen of fifteenth century architecture.

The parishioners of Ricaldone, a town in the province of Acqui, Italy, have elected themselves into an independent Church, which is formally placed "under the high protection of his Majesty King Humbert and the laws of the State," and is proclaimed to be "free and independent of the Courts of Rome and Acqui, which are antinational and destructive of liberty." The chosen first pastor of the new and free Church of Ricaldone is the Rev. Melchiades Geloso, whose nomination to the office of parish priest, although he was twice elected unanimously by the parishioners, has been annulled by the Bishop.

The new Roman Catholic journal at Rome, the *Aurora*, disavows "any peculiar system of its own to be forced on at all cost," confesses that differences of opinion on every subject exist, but will not embitter disagreements by attempting on its own authority to bring others to its own way of thinking. "We Catholics," it says, "are agreed about one thing, and that is, that while no one may take it on himself to in any way forestall the decision of the Pope, so on the other hand every one should make it a matter of conscience not to depart even a hair's breadth from it, when once it has been clearly expressed."

The quarrel at Madras over the Sacred Hair of the Prophet Mahomet's Beard ended in an exciting lawsuit. This hair is called "Aussaree Shareef," and a small pension, besides great honor, is attached to the possession of it. There were six persons claiming this inestimable treasure. Three withdrew from the contest; one, a woman, it was decided by the judge, could not fulfill the necessary ceremonies connected with the heirloom; and it was decreed that as the third claimant is the elder brother of No. 4 he shall have the custody of the hair, perform the necessary ceremonies, and divide the profits with his two relatives.

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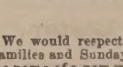
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UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:20
Arr. Carlisle,.....	9:00	2:35	5:15	10:20
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	**A.M.**	**A. M.**	**P. M.**	**P. M.**
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:38
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

DOMESTIC.

The unusually mild weather which has marked this winter gave place to violent snow storms on the third and fourth of this month. The loss of life and damage to shipping on the Atlantic coast was very great.

Washington, Feb. 5.—The House Committee on Appropriations decided this morning not to perfect any more appropriation bills until the House has finally agreed upon and adopted the new rules which are to set at rest the disputed question of jurisdiction of the Appropriation Committee.

Washington, Feb. 6.—The Senate Committee on Education and Labor to-day agreed to recommend for passage the bill introduced by Senator Burnside providing that the net proceeds of sales of public lands, and the net receipts of the Patent Office, shall hereafter be devoted to the establishment of an educational fund to be apportioned annually among the several States and Territories, and the District of Columbia.

Advices from Pittsburg say that the miners and coke drawers have struck for higher wages. The coke dealers have decided to resist the demand, and it is feared that many furnaces will suspend operations, much to the detriment of business. There has also been a strike of the iron-ore miners near Reading. The strikers threaten destruction to property, and the sheriff has been appealed to, to preserve order.

The Secretary of War transmitted to the Senate for the information of Congress an abstract of the militia force of the United States (organized and unorganized), according to the latest returns received at the office of the Adjutant-General of the United States.

The report shows that the organized strength of the militia force of the different States consists of 145 general officers; 1,605 regimental, field and staff officers, and 6,198 company officers; making a total of 8,869 commissioned officers. Of non-commissioned officers, musicians, and privates there are 117,037. The unorganized force, or the number of men available for military duty in the United States, is put down as 6,516,758.

FOREIGN.

During a dense fog, on Tuesday, the 3d inst., there was a collision on one of the railroads in Paris, and a number of persons were killed.

Paris, Feb 5.—French missionaries in Mosul give a painful account of the ravages of famine in Mesopotamia and Kurdistan, where Christians, Jews and Mohammedans are all suffering.

General Roberts has publicly executed a number of insurgents in Afghanistan, but claims that only those convicted of participating in the attack upon the British Residency have been punished.

London, Feb. 5.—The Berlin correspondent of the *Pall Mall Gazette* says: "Intimations this morning in some semi-official papers that an increase in the German army is intended even beyond that already announced, namely, by the formation of special Alsace and Lorraine regiments have caused no little sensation. It is understood that Baron Von Manteuffel, Governor-General of Alsace Lorraine, supports the proposal as tending to create a national feeling in the annexed provinces."

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